THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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Bishop Ken.—A late remark of the Editor of the Episcopal Recorder has induced us to turn to the preface of Mr. Montgomery to the Christian Psalmist, in which he speaks of two volumes of Bishop Ken's poetry, as a work which he had never seen. "It is probable," Mr. Montgomery adds, "that they contain at least three more hymns like those which we already have: if so, it is lamentable that such lights should remain hid under a bushel." The edition of Bishop Ken's poetry, from which we quote, is in four volumes printed in London, 1722. On a former occasion we expressed the belief that a selection from these would form a valuable addition to our present stock of sacred poetry. Since then we have learned that this plan has been already carried into effect; such a volume having been edited at London by one of the clergy of the Establishment. We have not looked into the book, but should suppose it would be worth reprinting on this side of the Atlantic. We make another extract almost at random from the larger work:

Vow Baptismal.

Bless'd hour! when I was born again,
And cleansed from either guilt or stain;
I then adorn'd with Christ's dear name,
To Christ-like bliss had Christ-like claim;
Myself in the baptismal wave,
A holocaust to God I gave.

The heaven-born love which me then fired,
Should have to native heaven aspired;
But still to earth my nature turn'd,
And with strange fire my offering burn'd,
A sensual mist eclipsed my mind,
My will from God to sin declined.

I when at font a new-born child,
Great God, my God, my Father styled;
But soon as filial love and dread,
From my degenerate soul were fled,
I felt my sins' companion,—shame;
I durst not use that gracious name.

While shame within my soul remain'd,
Tears might have soon my steps regain'd;
Shame for preservative decreed,
That Christians might from filth be freed:
Hell is of souls but half possess'd,
While shame lurks in the sinner's breast.

But when my spirit shame erased,
And harden'd was to sin bare-faced,
'T is from that moment I must date
My provocation of God's hate;
I conscience damp'd, my heart grew stone,
And Satan claim'd me for his own.

The vow of duty which I made,
I to God's adversary paid,
And a vile slavery endured,
To hell, world, lust, which I abjured;
Renouncing joys of heavenly bliss,
For torments in the dark abyss.

An indeliberate thought arose,
Of death and everlasting woes,—
Can I at judgment-day appear,
And, "Go ye cursed!" fearless hear?
Fain would I have the thought suppress'd,
But still it stirr'd, and gave no rest.

Since pure *philanthropy* divine
Did not to duty me incline,
It pleased God horrors to instil,
Which should deter my soul from ill;
Yet from soft love those terrors came,
At once to frighten and inflame.

From holy fear love filial grew,
Made me baptismal vow renew;
Yet heaven and earth my vow attest,
And hymn God's love which me thus bless'd:
Lord, keep alive my Christian flame,
With Christ-like love, and Christ-like aim.

THE CHURCHMAN.

Christian Education.—In the Churchman of July 19th was inserted an essay on "The Call to the Ministry," taken from the Journal of the Flushing Institute, which contained the following passage:

"Another reason for urging attention to this point, is the erroneous belief, now adopted by some, of the unfailing efficacy of religious education. We hear it taught by masters in Israel, that a parent who faithfully discharges his duty may calculate with certainty upon the conversion of his child. I will yield to no one in exalting the importance of a right education, but I think I know its province. I have had some experience in it, and the more extensive my experience the deeper has been my conviction that the best concerted plans and the most unwearied diligence in education may sometimes fail. When Solomon says, 'Train up a child in the way he should go, and when he is old he will not depart from it,' he is to be understood as declaring the ordinary course of things, rather than as affirming a necessary and inviolable consequence. In the probability of success, and the duty enjoined by God, there is sufficient reason for earnestness and perseverance on the part of parents, but it would destroy all feeling of their dependence upon Heaven; it would turn their faith into science, if their labors and the piety of their children operated necessarily in the way of cause and effect."

The sentiments expressed in this extract gave offence to one, at least, of our readers, who soon after addressed to us a communication on the subject. We were accidentally prevented from inserting this at the time, and have since deferred it, partly from the natural dicinclination which is felt to revert to any thing that is once procrastinated, and partly from the desire to enter largely into the subject. As often happens, however, in such cases, nothing has been gained, and something lost by delay: and we are at length driven to the subject by the feeling, that unless it is attended to now, it will never be attended to at all. The reader will discover the knot by the annexed communication:

For the Churchman.

Mr. Editor,—The following queries were elicited by an article in the Churchman of July 19th. The piece seemed to your correspondent calculated to cast a gloom over the subject on which it treated, namely, Religious Education; and as it passed without remark from those more able to point out (what to the writer seemed a matter of *great moment*) its tendency to weaken the confidence of those who take the Word of God for their sure hope, and who trust to its *fulfilment* with unwavering confidence, your correspondent felt it a duty to throw out these few remarks in hope to be instructed by the answer you may prepare. With a few observations on the *words* of "Solomon" the writer will conclude these prefatory remarks.

The injunction to the parent, to which is added the promise under consideration, is most interesting, as it stands translated in our English Bible, but still more so in its exact literal meaning in the original. It will admit of the following construction:—דרכו (of) his path, or way על-פי in the opening (mouth) לנער the boy חנך (dedicate) instruct thou. Thus the parent who will dedicate his child to the service of God—whether for the ministry (as Hannah did in the case of Samuel) or as a private Christian—if he will observe his opening and carefully direct his way, let him be of good cheer, his work shall not be in vain; let him labor as though *all* depended on his efforts, praying instantly with all prayer, for the influence of the Holy Spirit on the heart of his child, and the Word of God is pledged for his continuing in the way to which he has been directed.

Query 1st. What masters in Israel have *ever* taught that the most faithful discharge of parental duty might *ever* hope for *any* efficacy or success *without* the sanctifying influences of the Holy Spirit on the heart of his child,—and what master in Israel will dare to deny that *with* its *sanctifying influences*, *every* parent may not confidently expect success to crown his faithful prayers and endeavors?

Query 2d. The writer in the Journal of the Flushing Institute says, "When Solomon," &c., he would not merely intimate that it is *only* Solomon that speaks! and that *therefore*—it is to be understood, as only in the ordinary course of things—does he believe it to be the *very* word of the Lord God given to us for our comfort and encouragement? if so,—

Query 3d. Would it not become us, in case of failure,—when apparently every effort has been fruitless "to train up the child in the way he should go,"—ought we not humbly to lay the failure to the manifold imperfections of our best endeavors,—to some sin of 'negligence' or 'ignorance,' which has marred all our labor,—to some ensnaring connexion which we have permitted the child to form, and thus to have weaned his heart from his God and his duty,—to some 'enemy' who hath sown tares while we slept? is not *this* our duty, rather than to question the *truth* of a promise given to us by the God of truth?

Query 4th. If, as the words of the promise imply, success is only *promised* on the condition of continual exertion on our part, how does the *assurance* of *success* in that case have a tendency to weaken our confidence in God, any more than the similar promises which are made to us in other parts of both the Old and New Testaments; as in instance, our Lord in St. John says, "He that hath my commandments, and *keepeth* them, he it is that *loveth* me; and he that *loveth* me shall be *loved* of my *Father*, and I will *love* him, and will manifest myself to him." "If ye ask any thing in my name I will do it." Is there not the same *certainty* offered, on *certain* conditions, in the promise in question, and these gracious promises of our blessed Saviour?

Query 6th. How will the whole article to which these queries refer, agree with another piece[*] on the same subject, which the Editor of the Churchman states to have been written by himself, while in connexion with the Flushing Institute? it reads as follows: "Give us boys who have been blessed with the instructions of a pious mother. This is a qualification for which no substitute can be found on earth. *Never* would we despair of a child who has been used in infancy to hear the precepts of piety inculcated in the accents of maternal love. Truths thus instilled live *for ever* in the memory. They are interwoven with all the sensibilities of the soul. They are the fortress of conscience, not impregnable, it is true, but indestructible. They furnish the mind with chords which in later life seldom cease to vibrate to the touch of faithful expostulation. They are an inextinguishable spark which, after being seemingly smothered under a heap of corruption, may be fanned by the breath of friendly counsel into the pure and genial flame of piety. The child of a mother's prayers, said St. Augustine, is *never* lost!"

An answer to these queries will much oblige

Ω.

"Religious Education" is an indefinite phrase. It is equally applicable to the principles of Zoroaster and Moses, of Numa Pompilius and St. Paul: and, at the risk of being thought hypercritical, we will confess that we have often wished that those who love the peculiarities of the Gospel would not speak of *religion* when they mean *faith*; would avoid, as far as practicable, to apply to the Gospel terms which it may have in common with the superstitions of India, or the atheism of France. Christian education is more specific, and though not wholly unambiguous, is the preferable expression.

Christianity may be regarded in two lights: first, as an enlargement of natural religion, and secondly, as a means appointed by God for calling out of the world, and forming unto himself, "a peculiar people zealous of good works." Viewed in the first light, the efficacy of Christian education may be affirmed in terms as unrestricted and unqualified as we would apply to education of any kind. Success may be calculated on, not with absolute certainty, but with a high degree of probability; and it will in all cases be proportioned to the capability of the subject, and the proper use of proper means. Truths—if we may be allowed to repeat the words with which our correspondent has confronted us—truths may be instilled which will live for ever in the memory: the native sensibilities of the soul may be cherished and refined; and conscience may be surrounded with an indestructible fortress. Such a result is matter of moral certainty. But our correspondent has yet much to learn of Christianity, if he needs to be told that it is designed to answer a greater end than the inculcation of truth or the culture of native sensibility; and much to learn of the world, if he needs to be told that many may be found whose minds have been enlightened by the truth, softened by the spirit and embellished with the ornaments of Christianity, and who yet have never received the Gospel as the principle of a new and holy life; and not a few such who even deny its heavenly origin, and while cheered with the effulgence of the risen Sun of Righteousness, turn their backs on him and deny his existence.

If our correspondent restricts himself to this view of Christianity, he may well be surprised that any should question the unfailing efficacy of Christian education. No doubt Christianity places us much in advance of Socrates and Seneca: and if we regard it simply as a nobler philosophy, and aim only at superinducing its truths on the natural mind, we may calculate on forming a class of character far superior to any that Heathenism has produced. But Christianity presents itself to us in another and infinitely more important light: viz. as a means of effectual renovation to such as shall finally be saved; as a means of calling out of the world and making one with Christ all those whom the Father hath given him. It is in this view that we understand the writer in the Flushing Journal, to deny the unfailing efficacy of Christian education; and in this denial he is entrenched in a position from which we have neither the will nor the ability to dislodge him. We suppose it will be granted, simply as a matter of fact,—our correspondent himself assumes it as the basis of his third interrogatory,—that some will be thus renewed and others will not be renewed. Now Omega, we are sure, will admit that no education can be a means of renewal to those who are never renewed; and on the other hand, we are equally confident that the writer in the Journal will allow that the failure is owing not to any prohibitory decree of God, but simply to the wilful resistance of means, or to the want of faithfulness in the use of them.

We know that we are here treading on holy ground and are impressed with the awfulness of the subject. Our aim is to walk in what we believe to be the medium path of Scripture; and not to be driven into the dogmas of Calvinism on the one hand, nor on the other, to be satisfied with a drivelling scheme which is no better than Pelagian. We believe that the benefits of the atonement and the influences of the Holy Spirit are, in a measure, secured to all mankind. While at the same time we do not believe that the benefits and influences thus secured are of such a nature and extent as to include the new principle of an inward and spiritual life. We have been taught to believe that all mankind fell in Adam, but not that all were born again in him. If we believed thus, we should also believe that there is no other change required of man than the change of state effected in baptism; an opinion in which we are happy to believe that we should find no countenance. In addition to all the benefits secured to mankind through the atonement of Christ, it is still necessary that every individual should be renewed in the spirit of his mind before he can be "incorporate in the mystical body of Christ, which is the blessed company of all faithful people." This need of renovation we receive simply as a fact, revealed in Scripture and confirmed by experience. The new heart itself we regard as the gift of God. That God will bestow it on all those who sincerely pray and diligently seek for it, we unreservedly believe; and moreover, that to all to whom the boon is offered, the ability to make effectual prayer is imparted. That intercessory prayer and Christian education are means through which this gift is very generally bestowed, and that the faithful use of these means affords the strongest encouragement for expecting it, is what we suppose no Christian will doubt. But that these means *are* always and necessarily available to this end, is contradicted by experience; that they *shall* be always available we do not find promised in Scripture. We may assure our children that *their* prayers will be heard, and that God will accept from them the surrender of their hearts. The responsibility, however, must ultimately devolve on them; and none but their Creator can either rob them of the prerogative, or know the use they will make of it. We cannot assure them that our efforts or our prayers will be alone effectual; and though we have the most animating encouragements to persevere in both, the conviction of success is, after all, an exercise of our faith and not a part of our knowledge.

Again, and at the risk of repetition, for we are obliged to write with a running pen; So far as Christianity is a gift common to the human species,—a means of adding to our common comforts and averting our common miseries; a means of expanding and ennobling the mind, of multiplying the charities, softening the asperities, and refining the intercourse of social life, so far it is a *human* means for accomplishing a *human* end, and may be plied with the same confidence of success that we feel in every other means of moral suasion. For the accomplishment of these ends Christianity possesses an inherent fitness or efficacy, and when it is faithfully used, we may calculate on the result with the same confidence that we do on other results in the course of nature. But when Christianity is viewed as a means of accomplishing "the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honor," it assumes a new aspect. It is then in a peculiar sense a *divine* means for the accomplishment of a *divine* purpose; a special means for the accomplishment of a special purpose. In order to this purpose the Divine life must be formed in the soul. For the attainment of this end Christianity possesses no inherent efficacy or fitness: we know as a matter of experience that it often fails when used with far greater faithfulness than is necessary to insure the attainment of any other end in the moral or natural world: we know as a declaration of Scripture that it is only made efficacious when used by the Spirit of God. Now to use this means of God, designed for the attainment of God's purpose, with the same confidence that we use human means for the attainment of our own purposes; to use these special means for the attainment of an end that is wholly without the course of nature, with the same confidence that we use natural means for the attainment of an end that is within the course of nature, is manifestly to cherish a confidence that is irrational and unwarranted. If the creation of the new heart in our children were a work of our own, to be effected by our own means, then we might feel the usual moral certainty of the result. But if it be the work of God, and if our agency be only an additional means which he uses for the furtherance of his own work, then we are in the most profound and entire ignorance: we know absolutely nothing: the result is known only to the Divine Mind. We must do our correspondent the justice to say that he admits this, and very properly refers all the assurance which he professes to indulge to the promises of God or the revelation of the Divine Mind. But we put it to his candor to say whether he has not been betrayed by natural sentiment or a captivating view of analogy, to interpret the promise with undue latitude, or presume upon one which is nowhere given. And we must confess our fears that the view of the promises which he is disposed to take tends to rob Christianity of its peculiar glory as the means of the new creation, to generate in the use of it a similar confidence to that which is felt in the use of human systems, and proportionably to weaken our sense of entire dependence on the agency of the Holy Spirit.

We believe we have now covered the ground of our correspondent's queries. His first and second questions are unimportant—at least to us. His third question may receive an affirmative answer, while at the same time by admitting that our best endeavors may be fruitless, and that the spiritual adversary may gain his end, the writer is involved, for all practical purposes, in the very difficulty from which he seeks to be extricated. To the fourth question we answer, that no assurance of success can weaken our confidence in God while we keep within the limits of God's promise; but if we transgress these limits, or take for granted a promise which is not given, we are manifestly confiding in our own error, and in so far weakening our confidence in God. And as to the last query, we hope our correspondent will not think we wish to increase his difficulty when we assure him that we not only would never despair of one who has been blessed with a pious education, but never even of the most abandoned sinner on earth.

EXTRACTS FROM THE LIFE OF MRS. HANNAH MORE.

FROM MR. PEPYS TO MRS. MORE.

What I wished *you* to insist upon principally, is the very extensive influence which your sex might have on ours by an active and judicious use of every fair opportunity to discountenance vice, and encourage the profession of virtuous principles. I judge of the good they might do, by the mischief which I see is produced in the minds of young men, as well as young women, by inattention (to say no worse) in those whose opinions are considered as of weight, either from the rank which they hold in the fashionable world, or as distinguished for talents and understanding. I cannot but think, that if many a young and beautiful woman could be made to see in a strong point of light, the extent of her influence either to do good or to do evil, it might awaken the consciences of some to exert themselves in the cause of virtue, and deter others from affording that countenance to vice, which is given by discovering too plainly, that it is not wholly disagreeable to those who in words profess themselves the patronesses of virtue. These observations would apply, I think, still more strongly to religion than morality, and perhaps, if it could be fully known to your sex how little amiable an *esprit fort* appears even to the profligate in ours, it might operate as a check to a certain habitual persiflage (as the French call it) which pervades the conversation of some ladies in other respects highly amiable. As this subject has often engaged my attention, I have seen with concern the progress which this turn of mind will make in a very short time; nay, I could tell you some of the watchwords by which I have observed the first indications of it. Observe only, whether after you have heard a lady begin to speak of the clergy under the appellation of the *parsons*, you do not in a short time hear Christianity spoken of as *a particular system*, &c. If this sort of language and conduct were used only by women whose characters were decidedly vicious, though still admitted into society, it would be of far less importance; but I fear it will be found that too many give into it, who would be sorry to find themselves upon the list of the enemies, either of religion or morality. No one who does not enter into the feelings of a young man, can conceive how much less formidable the ridicule of all the *men* in the world would be than that of the *women* with whom he happens to be acquainted; and I dare say, if a man had worked himself up from a sense of religion to that high pitch of heroism which would be necessary to decline the risk of murder in fighting a duel, he would be still in the utmost danger of relapsing into the usual pusillanimity on such occasions, were it to be represented to him, that no woman would hereafter receive him but with contempt. It would therefore be a considerable addition to the great and extensive good done by your writings, if you could impress upon the minds of our fair countrywomen that their sphere of doing good is far more extensive than they imagine.

FROM MRS. M.'S DIARY.

Sunday, January 28.—I indulge too much in the thought, how much better I might be if I had fewer interruptions: more opportunity of vital preachers, more pious friends, less worldly company. There is great self-deceit in all this. Am I praying against these disadvantages? Do I make the most of the rest of my time? Lord, assist me to do so, and to bear patiently what I dislike. This week I have watched my words more, but not sufficiently my thoughts. * * * Heard of John Wilkes's death—awful event! talents how abused! Lord, who hath made *me* to differ: but for thy grace I might have blasphemed thee like him. In early youth I read Hume, Voltaire, Rousseau, &c. I am a monument of mercy not to have made shipwreck of my faith.

FROM MR. NEWTON.

My most dear and intimate friend William Cowper has obtained a release from all his distresses. I preached a funeral sermon for him on the 11th instant, from Eccles. ii. 2, 3. Why was he, who both by talents and disposition seemed qualified, if it were possible, to reform the age in which he lived, harassed by distresses and despair, so that the bush which Moses saw all in flames was a fit emblem of his case?

The Lord's thoughts and ways are so much above ours, that it becomes us rather to lie in the dust in adoration and silence, than to inquire presumptuously into the grounds of his proceedings; yet, I think we may draw some lessons from his sufferings. I wish to learn from them thankfulness for the health and peace with which I have been favored;—caution, not to depend upon whatever gifts, abilities, or usefulness past comforts or experiences have been afforded me. In all these respects my friend was, during a part of his life, greatly my superior. He lived (though not without short conflicts), in point of comfort and conduct, far above the common standard, for about ten years; and for twenty-seven years afterward he knew not one peaceful day. May it remind me likewise of the precarious tenure by which we hold all our desirables. A slight alteration in the nervous system may make us a burden and a terror to ourselves and our friends. It may likewise reconcile us to lighter troubles, when we see what the Lord's most favored and honored servants are appointed to endure. But we are sure that he is rich enough, and that eternity is long enough, to make them abundant amends for whatever his infinite wisdom may see meet to call them to for promoting his glory in the end: for this bush, though so long in the flames, was not consumed, because the Lord was there. The last twelve hours of his life he lay still, and took no notice; but so long as he could speak, there was no proof that his derangement was either removed or abated. But he was freed from his great terrors. There was no sign either of joy or sorrow when near his departure. What a glorious surprise must it be to find himself released from all his chains in a moment, and in the presence of the Lord whom he loved, and whom he served; for the apostle says, When absent from the body, present with the Lord.

FROM A LETTER OF MRS. M. TO A YOUNG CLERGYMAN.

I think your definition of faith not an inaccurate one. Your track seems to be right; you have only to pursue it,—to press on, not to count yourself to have attained; to trust in Christ and to preach him, not as our *Redemption* only, for that would be a cheap way of being religious, but as our *Sanctification* also. Frequent and fervent prayer for a greater conformity to the will of God and a nearer likeness to Christ; a self-denying and a self-renouncing spirit; as much zeal in holiness and good works as if we had no Saviour to trust to, with as absolute a trust in his merits and sacrifice as if we did nothing ourselves; earnest supplications for his grace and for the illumination of his Spirit—these seem to me to be a sort of general outline, in all which, however short we may come, yet by having it in our eye as the great object of pursuit, the thoughts and desires of the heart being bent on the attainment, in spite of all our frequent failings and great deficiencies, we shall, I doubt not, find that the light within us will grow brighter and brighter unto the perfect day. Some spiritual difficulties and partial blindnesses obstruct, I doubt not, every true believer, on his being first awakened, and greatly retard his progress. All this is necessary to keep us humble and lowly, that temper of mind which alone can enable us to resemble our gracious Redeemer. A humble doubting soul, which casts all its care upon him, is, I venture to think, far more acceptable to God than many who appear, to human eyes, to be more strong in faith and more confident in security.

FROM MR. ALEXANDER KNOX.

Really this is vexatious,—that one of the most illustrious females that ever was in the world—one of the most indefatigable laborers in the husbandry of God—one of the most truly evangelical divines of this whole age, perhaps almost of any not apostolic age (for such a view of complete yet *unexceeding* Christianity I soberly think I have never met with elsewhere except in the New Testament itself as in her later writings)—that such a personage should have her tenderest feelings thus barbarously sported with, not merely in pamphlets, but even in annunciatory advertisements, (see Spencer's motto)—and her pure and exalted views traduced and vilified by every acrimonious bigot, who has neither moral taste enough to discern her motives, nor common sense enough to decide upon facts; that all this should be, *perhaps the last scene* in the life of Hannah More, is, I would say, in some sense, a *national disgrace*. Public candor and gratitude should, in my mind, call forth such an interference of the humane, the virtuous, and the respectable, as would authoritatively put an extinguisher on this ever-reviving flame.

Lord Whitworth and the Dutchess of Dorset are setting a very good example at Paris, by the regard they pay to the due observance of Sunday. They have Divine service at their house constantly on that day, and it is well performed. Lord Whitworth and the Dutchess went out from this country with the best resolutions to show all due respect and reverence to religion, to give it dignity and importance in the eyes of the Parisians, and to convince them that there is one great nation in the world that thinks there is something in it. With these views, Lord Whitworth declined going to a great review on Sunday (which was supposed to be intended principally as a compliment to him), because it interfered with the time of Divine service at his own house; and the Dutchess of Dorset refused an invitation to a grand assembly given by a Russian princess on a Sunday evening. The princess was very much astonished at this refusal, and asked Lord Whitworth the reason of it; he said the Dutchess objected to the day. Ah, says the princess, with great simplicity, N'est ce pas que Madame la Duchesse appartient à cette Sécte, qu'on appelle en Angleterre les *Methodistes?* You see, therefore, that you are in excellent company, and I think you ought to write a letter of congratulation to the Dutchess on her adoption into the sisterhood. She was much diverted with the good princess's sagacious conjectures.

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[*] See Churchman of August 16th.

Jan. 12.—Finished reading "Halyburton's Life." It is so ill-written, so full of Scottish idioms and vulgarisms, and so uncouth, that together with the gloomy state of his mind, it was a heavy labor to get through the first half; but the second made rich amends, it exhibits the most consolatory view of a soul having struggled with and conquered habitual sin; all ending in such a vigorous unshaken faith, and such a triumphant death-bed, as must animate the coldest heart, and leave the most cheering impression of the truth of Christianity. It would be well worth while to abridge, polish, and reprint this ill-written but striking testimony to the truth of religion.

Jan. 20.—I try to adopt into practice this remark! If I get repentance by affliction, it is not so much a trouble as an advantageous traffic; it is a voyage which has pain in the way, but treasure in the end. No affliction can hurt him that is penitent and believing: if we escape, it will make us more thankful; if not, it will bring us nearer to God.

Jan. 24.—Seeing that evils which I feared have been graciously withheld, and mercies which I despaired of have been granted, I would learn to trust God more, to commit myself to him, to throw aside all anxiety, and neither to fear remote evils, nor to look for distant good.

February 3.—Finished "Blaitrie's Life of Julian," which has given me a far juster view of that apostate's character than Ammianus, Warburton, or Gibbon; less partial than the one—less prejudiced than the others. Mrs. A. Addington lent it me to read, with a view to comparing his character with that of Bonaparte. Certain points of resemblance are very striking—their vanity, hypocrisy and affectation. The author has proved what he undertook to prove, that he was not a *great* but a *singular* man.

April 19.—On Sunday I was enabled to go twice to church, through the goodness of God. Shipham in the morning; the first time of my visiting the schools. I hope I was thankful for being restored to my poor children, and a very full and flourishing school, well informed in the Scriptures. We can only put Christianity into their *heads*—do thou, O Father of mercies! put it into their *hearts*, and sanctify our labors.

May 5.—One ill consequence I experience from my long trial is, that whereas I used to watch for all occasions for introducing useful subjects, I am now backward to do it, from the idea that all I say may be called enthusiasm—alas! it is a difficult case;—I know not how to act—Lord! direct me by thy Spirit. The low tone, too, of common conversation is very unfavorable to a spirit of devotion. I seize, however, what time I can to be alone, and that is the time I most truly enjoy. I do not get weary of holy reading; but meditation and prayer too soon fail. Just finished Hayley's Life of Cowper. Cowper's letters are interesting, as they present to view the genuine, affectionate, benevolent heart of the incomparable author. I was disappointed to find so few of his religious letters printed. The biographer seems to forget, or not to know that religion was the grand feature, the turning point in the character of Cowper. It was difficult to write his life truly, and yet tenderly. Hayley has very judiciously sunk some circumstances which might have hurt religion; and he has treated his insanity with great tenderness. The whole is written in a good temper, and much favor is shown to religious people. As to the composition of the life, by way of preface, it is in a bad taste, florid and incorrect. It is, however, with all its faults, a pleasing work, but might have been made far more useful. The letters wind about the heart, and captivate the affections by their naturalness, truth, elegance, and simplicity.

July 8.—Have been looking at one of the answers to Overton. My very soul is sick of religious controversy. How I hate the little narrowing names of Arminian and Calvinist! Christianity is a broad basis. *Bible* Christianity is what I love; that does not insist on opinions indifferent in themselves—a Christianity practical and pure, which teaches holiness, humility, repentance, and faith in Christ; and which, after summing up all the evangelical graces, declares that the greatest of these is charity.

To teach a teacher, is laying out knowledge on the best interest; such seed may be reproductive of much fruit. God grant it! but the world she will have to deal with will oppose those doctrines, or rather the practices they involve; for the world's hate is not so much directed against the *opinions* as the *conduct* of real Christians.

PUBLIC WORSHIP.

Oftentimes it is most depressing to the heart of the Christian minister, to see so many of the congregation to which he statedly preaches, apparently indifferent to his message from the court of heaven. Motive after motive he presents to their consideration, but no salutary impression seems to be produced. He varies his manner and his plan; he tries every proper expedient which he can devise, to gain their attention to their religious interests; but every thing intended to effect their highest good, appears to him to be of little or no avail. As he continues his inefficacious instrumentality from one year to another, he is almost driven to the conclusion, that in respect to a portion of his hearers the Gospel is to be only a savor of death unto death. Sorrowful indeed is the belief that even one to whom the invitation of mercy is given, should disregard it; and thus lose the inestimable blessings which are placed within his reach. But there is more of a saving influence attending the regular ministrations of divine truth, than is always appreciated even by those who are the most anxious to see men devoting themselves to the service of the Lord.

Of the whole number who constantly attend on the preached word, who make it a matter of duty to be engaged in public worship on the Sabbath, as much as they make it a matter of duty to perform their secular business during the other days of the week; of this number a large proportion either become professedly the disciples of Christ, or are so much acquainted with his character and claims, and so exposed to the operations of his Spirit, as to furnish comfortable evidence on their death-beds, if not in their days of health, of their being in the exercise of penitence and faith. The instances we believe to be comparatively rare, in which a regular and careful attendant on the preached Gospel, leaves the world a stranger to its saving efficacy. At least such instances would be found, after fair examination, to be less frequent than many suppose. The word of God does not return unto him void. It is never in vain to address it to those who make themselves its sober and attentive hearers.

If the facts are as we have now stated them, and we think they cannot be disproved, the importance of public worship commends itself at once to the feelings of every Christian. It is a duty, the neglect of which is the neglect of the great salvation. It is a privilege, the enjoyment of which by individuals and families, results in the preparation of a large portion of them for the holy and happy services of the upper world. Men cannot be present every Sabbath with a company of true believers, and join in the prayers and listen to the preaching of a faithful minister, without receiving an influence inconceivably more valuable than what comes to them from all other sources.

We would ask those pastors who have been for several years with the people now under their charge, to look around and ascertain how many of their constant hearers, those who, unless unavoidable circumstances prevent them, are always present at the public religious services, are in the judgment of charity very far from the kingdom of heaven! The investigation would tend to encourage them in their labors, and stimulate them to do whatever they can to bring all within the limits of their parishes and towns to a stated attendance on public worship.

The attendance of which we are speaking, and benefits of which are so great, is not an act that can be performed occasionally, or just when selfish convenience is consulted, or that can be omitted by the suggestion of a trifling excuse. Those do not attend on public worship, who are unnecessarily absent during any portion of the time. Absence for any reason which an enlightened conscience and the God of the Sabbath would not approve, shows that the service is disregarded, and every thing connected with religion thrown aside for objects that are thought to have stronger claims. Those who can, but will not, enter the temple of the Lord on his own hallowed day, most plainly declare, by their not going, that they refuse to yield themselves to his authority, and to obey his commands. No occasional attendance can silence the declaration. So long as one regards custom or convenience, and is more attentive to personal ease than to the worship of the most high God, he is unprepared to be benefited by whatever he may hear at unfrequent and irregular intervals.

Occasional hearers are those in our congregations on whom the Gospel has no salutary efficacy, and who are living, and will be likely to die, in a state of impenitency and unbelief. It is but a little more probable that those who enter the sanctuary only when they cannot quite so comfortably absent themselves, or who would not be considered so unfashionable as never to enter it, will be benefited by the public service, than persons that keep away from it all their lives. The latter never hear the word preached. The former sometimes hear it; but with hearts that will not regard it as important enough to claim their constant attention.—*Landmark.*

MISSIONS.

From the (London) Missionary Register.

CHINA.

Letter from Leangafă to the Secretary.—Leangafă hereby presents his respects to Mr. Brandram, Secretary of the Bible Society—a respectful notification. The believers belonging to the Church in my house at present amount to upward of ten persons; who believe and obey the truths of the holy Scriptures, containing the Gospel of our Saviour, and adhere to his precepts. Two of them are men of fervent hearts, and love the Saviour in the highest degree: they, with one heart and united minds, continually join me, morning and evening, in adoring our heavenly Father; and imploring the aid of the Holy Spirit, to understand the mysteries of the Gospel contained in the holy Scriptures. And every Sabbath day the rest of the believers assemble to hear me explain the truths of Scripture. These friends are filled with joy, and unitedly pray the supreme Lord to look down and defend us in peace and harmony.

This year, from the 2d to the close of the 5th moon, I was at Dr. Morrison's, printing Scripture tracts. From last year to the present time, the 7th moon, I was either composing a little book with texts of Scripture, or preaching and exhorting from those truths to persons coming and going. All who heard the truths of the Gospel, as contained in holy Scripture, listened with joy. But verbal preaching can be heard only by those who are near: those at a distance cannot hear the truths of the sacred book. Hence it is better to disperse printed copies far and near, whereby the principles of holy Scriptures are easily propagated.

Mr. Bridgeman and other friends have cheerfully contributed to print the Scripture Lessons, and given them to me to distribute; and I also, with enlarged heart, have delighted to perform this work. Since the distribution of the Scripture Lessons up to the present time, there have been no tales told against us, and the people have joyfully received them; which leads me to hope that this is the set time which our heavenly Father hath appointed for the diffusion of the Gospel, and the salvation of the souls of the Chinese; as it is said in *Eph.* ii. 17, 18—"And came and preached peace to you which were afar off, and to them that were nigh; for through Him we both have access, by one Spirit, unto the Father.

My only wish is, to preach and disperse the Gospel of the holy Scriptures: and whether prosperity or adversity to myself be the result, I leave to the gracious will of the Saviour. I would, with careful heart, adhere to the precepts and commands of the holy Bible, and there leave the matter. As it is said in 1 *Cor.* ix. 16, and following verses—"For though I preach the Gospel, I have nothing to glory of: for necessity is laid upon me; yea, wo is unto me if I preach not the Gospel!"

I cannot venture to crave assistance to print the holy Scriptures complete, to give away: I only crave, Mr. Brandram, that you will avail yourself of this season of tranquillity; and I will thank you to consult with the believers who belong to the Bible Society, that they may cheerfully assist to print single books,—the Psalms, St. Matthew's Gospel, the Acts, the Epistles to the Philippians, Thessalonians, and the Romans, in the simple text. They are calculated to open with ease the hearts and minds of men. A thousand copies may be printed, and I go every where to distribute them; and so those far off and near at hand will hear the glad tidings of the holy Book, and honor the grace of the Saviour, who made atonement for our sins; as it is said, 2 *Cor.* ix. 9—"As it is written, He hath dispersed abroad: He hath given to the poor: His righteousness remaineth for ever." Let us all exert ourselves to the utmost to perform our duty, and so manifest the sincerity of our fervent love to the Saviour, and that we *love our neighbor as ourselves.*

This year great calamities have been experienced from wind and water inundation: it is incalculable the number of houses which have fallen, and of persons who have been drowned. My house also was thrown down by the wind and rain: I had no money to rebuild it; but Dr. Morrison, Mr. Bridgeman, and other friends, assisted me with money to rebuild it, that I might have a place to dwell in. I am grateful to all the friends, whose kindness is engraven on my heart; and I desire to spend my heart and strength in distributing the holy Scriptures, and exhorting and teaching men.

In this life I apprehend I shall never see the honored countenances of the managers of the Bible Society: I can only employ the pencil to communicate the wishes of my heart. In the world to come our souls and spiritual bodies shall meet before the Saviour's judgment-bar, and rejoice together in ascribing praise to the supreme Lord throughout endless ages. The believers of the Church in my house direct me to salute you, and wish you prosperity and peace. I write this especially and respectfully for the information of Mr. Brandram.

Leangafa's respectful notification.

Dr. Morrison, in transmitting this translation of a letter from his well-known Chinese associate, remarks:—

The Society will, I hope, assist him in his design to print single books of holy Scriptures here in China; that he may not depend on supplies sent from the Anglo-Chinese College, but have copies always here at hand. A complete edition would, he fears, excite the notice of a hostile police, and therefore he declines it. Yet his mind is prepared; not only to believe on the Lord Jesus, but also to suffer for his sake. May many more, with the spirit of martyrdom, be soon raised up in China, to disperse far and near the divine word!

COMMUNICATIONS.

To the Editor of the Churchman.

To ask you to admit into your columns an unfavorable critique upon one of your own editorial articles, may seem Mr. Editor, like asking a soldier to lend his arms for an attack upon himself. And yet as you will have ample opportunity for showing your dexterity in defending positions, which to others seem ill-chosen and unsafe, I am not without hope that the present communication will find a place in your next.

Your eulogy on Poetry &c., in the last Churchman, although a little discursive, and evidently written *currente calamo*, was still thrown off in the easy flow of that somewhat poetic vein, which the subject would naturally open. I fear, however, that the reins were too loosely laid on the neck of your Pegasus, and that in his rapid and graceful curvettings to and fro, he was not altogether guided by the sober hand of judgment. Your readers will accord with you. I apprehend, in the general idea which it seemed your object to illustrate—that men were rather *born* poets than *made poets* by *art*—that the *ability* to write *poetry*, justly so called, was a *gift*, not an *attainment*. I doubt, however, whether they will so generally approve of the phraseology employed to present this idea prominently. I for one must seriously object to it, as a prostitution of sacred terms and as savoring more of a worldly and semi-infidel school, than of the school of Christ.

Pray do not think me too captious, if I begin my objections at the beginning of your remarks. You tell us at the outset, that "Poetry is unlike all things human." If so, I have ever been egregiously mistaken—for I have ignorantly classed it *with things human*—with all other productions of human heads and hands—aye, and with the best of them. But as a supplement to your assertion, that we may be at no loss for its proper location, you add, "It is *divine.*" Now this sounds to my ears, I confess, a little heathenish. I like not, Mr. Editor, these deifying epithets. The "divinus Alcimedon, or divinus Plato,"—"divinus poetæ," and "divinum carmen"—might do well enough in those who had gods many and lords many, and who in their rage for deifying, were ready to give the name and attribute of God to almost any thing and every thing on "the earth beneath,"—but with us, it would seem to me, that the attribute *divine* should be more sparingly and more sacredly applied. You proceed, "It is the immediate gift of God." *Here*, it is presumed, you must mean *poetry as an art*—poetry in the abstract—and not poetry in the actual execution—in its human exhibitions—for the latter is generally too equivocal, and often too positively evil, to be attributable to God. Understanding you then in the former sense, may not the same assertion be made of painting, of sculpture, or of any other arts that require a peculiar talent or aptitude for their successful prosecution? That God gives to some a *talent* for poetry, such a structure of mind, and such share of the imaginative and descriptive powers, as will prompt and enable them to be poets true to nature, is undoubtedly true; even as to others he gives a peculiar taste and ability for the abstract sciences, &c. That no one can be a poet without this original gift or talent is also true—although the further assertion, that "poetry cannot be improved by culture," is more questionable.

You seem disposed, however, to make poetry a special immediate gift of God, in some higher and undefined sense; a peculiar emanation from him—almost his offspring. For you further add, "in this too poetry bespeaks its origin in the Infinite, the Eternal, the Immutable." Truly Mr. Editor, this is making it Godlike indeed. To your sober judgment I will leave it, whether language like this is not *extravagant* at the least. That it is a more *rare* gift, does not make poetry more *truly* a gift, than any other natural talent or endowment. Of *all* these talents and endowments we may say, as did the apostle of spiritual gifts, "There are diversities of gifts, but it is the same (spirit) giver. All these worketh that one and the self-same spirit, dividing to every man severally as he will." Each of these, therefore, without respect to its commonness or rarity, its relative importance or non-importance, is truly a gift of God; and I am, therefore, at a loss to know why poetry, more than any other, is "the *immediate* gift of God."

But this is not my strongest ground of objection. *That* lies in the term *inspiration*, as applied by you to *poetry*. "Poetry," you tell us, "is inspiration." But, as though a thought of the boldness of the expression, and a doubt of its reception had flashed across your mind, you subjoin, "May we not say so unblamed by the Theologian?" As one of that class, however little entitled to the character, I, Mr. Editor, say *nay.* Although the question implied some doubt of theological approbation, yet the expression is again repeated, forming a short, pithy sentence by itself—"Poetry is inspiration." Now there is a loose sense in which the term *inspiration* is sometimes used, in connexion with certain qualifying epithets, to which the law of custom would forbid us to object. We are all familiarized to the expressions—*poetic inspiration, inspiration of the Muses, inspiration of genius.* These are mere figurative expressions; tolerable, because sanctioned by custom, but evidently traceable to a heathen source. The heathens too, thought all genuine poetry *inspired;* but they carried the inspiration no higher than *their fabled Muses*, the *sacred nine;* it never having entered into *their* philosophy, wont as they were to magnify the creation of human genius, and to deify genius itself, to find the source of this inspiration in *Jove himself.* But *you*, Mr. Editor, whether from lack of this intermediate grade of demi-gods and goddesses in our Christian system, or from a higher estimate of the art than they formed, (for assuredly it could not be from *less of reverence* for *the Supreme* than was entertained by them,) you carry it to the very height of heaven—to "Him that sitteth upon the throne"—gravely assuring us that "it bespeaks its origin in the Infinite, the Eternal, the Immutable." Now from this expression, backed by the remark, "it is the *immediate* gift of God," we are necessarily led to understand the phrase (twice repeated) "Poetry is inspiration," as meaning that it is *given by inspiration of* God; *that poets* are *divinely inspired.* Even at this, umbrage would not be taken, had you left unconnected, and not explained away, the apparently qualifying assertion, "that all the poetry on earth is found in the Bible;" or, had the assertion thus left, been less tenable, for we all, I trust, admit *the inspiration of the Bible.* But as the matter now stands, I must protest against the phrase—"Poetry is inspiration." A firm believer in *Biblical* inspiration, I am so unpoetic, and so old-fashioned, as to acknowledge *no other.* The *grasp* or *bent of mind* that will form a poet, is doubtless *of* God; but the management of this peculiarity, and its developement to us in the form of poetry, is *of man.* The original gift, which is *of* God, must be *good;* the application or exhibition, which is *of man*, may be *perverted*, and therefore *bad.* Inspiration, therefore, can never be predicated of the *latter*, although it might, without glaring impropriety, be predicated of the *former;* that is, of the original gift. It were better, however, that it should be applied to neither. *With us*, it is a *sacred term, already technically appropriated; usually found in hallowed association.* Sacred then be it left. Rarely, if ever, be it used in any other connexion. The broad assertion, that *poetry* is *inspiration*, strikes me either as *verbal desecration*, or else as conveying a most dangerous position. As Christians, we recognise *no* inspiration but what *is of* God; (and *such* you make *poetry*, in giving it its source in *him;*) and if all that be *true poetry* is of *his* inspiration, our sacred Canon must be fearfully enlarged, and that too, with most profane and fearful materials. Sacred however, as you seem to deem it, that which is usually characterized as *poetic* inspiration, will be found to differ from *divine* inspiration, *toto cœlo.* The beautiful extract from Mimnermus in your last, (which fully bears out the eulogium of so competent a judge as Professor A.) will illustrate my meaning. None will deny that it is the very offspring of *poetic inspiration;* and yet, (I quote *your own* comment) "It was but the plaintive regret of the voluptuary." If such, I need not add that it could have in it nothing of *divine inspiration.* What shall we say of the productions of Horace and Ovid, Tibullus and Catullus? Surely they breathe forth in every line, that freshness and fragrance which are the tokens or characteristics of *poetic inspiration;* but shall we find in their loose and licentious, though sweet and flowing numbers, any *breathings of the Spirit of* God? Alas! if these poets were *spiritually* inspired, it must have been by the Evil One! The true poetic character will scarcely be denied to the reckless Byron; still less to the Bard of Avon, whom the deifiers of genius delight to style, the *immortal* Shakspeare; yet godless indeed was *their* inspiration. In fact, some of the *best* of poets may be the *worst of men.* Let us have done then, Mr. Editor, with a misapplication of terms, which would *make* God *a partner in the fooleries and the sinfulness of man.* Let us ascribe nothing to *his* inspiration, which *has been marred and defiled by man; nothing which does not enshrine his truth, in words dictated or sanctioned by his Spirit.*

I have been full on the subject, not with the view of controverting your *opinions*, which I *know* to be sound; but from a deep conviction, that important principles and consequences are involved in the undeviating restriction of *sacred terms* to *sacred uses.* There is already too much proneness to set up an altar to genius, and at that altar to lavish the incense of our praise, without regard to the *fact* of its *deviation*, or to the cause which it subserves. There is a fascination in intellectual power, which seizes strongly on all human observers. While gazing on the vivid hues and lightning eye of genius, we yield ourselves passively to its influence and forget that the serpent's cruel fang and deadly venom may be there. As Christians, be it ours, to *break*, not to *strengthen* the *spell.* Be it ours to vindicate to *Christian excellence* the homage too largely paid to *unchristian greatness.* This, I conceive will never be done, if we adopt the fashionable, but scarcely justifiable phraseology, which speaks of "the majesty of genius"—"the omnipotence of mind"—or, if we gravely say, that "*poetry is inspiration*"—"that its source is in the Infinite, the Eternal, the Immutable." H. E.

New-York, October 28, 1834.

Remarks.—We fear that we have given our correspondent's communication an air of abruptness by dashing out a few well-meant but quite unmerited compliments. These are needless: if we have been wrong, we shall endeavor to show that we have more patience to receive the lash than strength to inflict it. One expression our correspondent has misconstrued. In saying that "poetry cannot be improved by human culture," we did not mean that the gift of an individual could not be improved, but that poetry itself does not advance with the refinements of life, but has flourished best in a primitive state of society. Much of the difference between us is merely verbal, (as in the words *human, divine*, &c.) on which it would be needless to enlarge. On one very important point we are at issue. Our correspondent includes in his notion of poetry *truth* and *falsehood.* We said expressly with Montgomery, "Truth is the test of Poetry;" not admitting any thing—however brilliant, however stirring—to be genuine poetry which is not TRUE. We recommend this point, on which we cannot enlarge at present, to the further consideration of our correspondent. The rest we leave with the reader with this remark: On the one hand it is desirable to attribute our gifts to God and not to nature, and on the other, it is proper, as our correspondent says, not to trench on the technical language of theology.

For the Churchman.

RESOLUTIONS FOR EACH MORNING IN A WEEK.

Sunday.—My conscience accuses me in that many of my thoughts, words, and actions during the past week, have unfitted me for the holy duties of this day. With the aid of the Holy Spirit, I will take heed henceforth to order my conversation aright: and to let not my irreligious life make the solemn religious duties of this day to blush.—(Flavel.) "Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright, will I show the salvation of God." So saith the spirit in Psalm l. 23.

Monday.—Instead of *abstaining* from evil or idleness during the past week, I have been far too easily seduced by each; forgetting the injunction in 1 Pet. ii. 11. I will bear in mind through this day Archbishop Leighton's commentary thereon: "It was a very wise abridgment that Epictetus made of philosophy into those two words—*bear and forbear.* These are truly the two main duties that our Apostle recommends in this Epistle. 'Tis one and the same strength of spirit that raises a man both above the troubles and pleasures of the world, and enables him to trample on both."

Tuesday.—This day, at least, I will strive to hinder none by my evil example. Even the heathen Seneca has written, "Nobody is so much master of himself as to hinder his own folly from infecting his intimates."

Wednesday.—To day my *special* duty it shall be (God helping me) that I be not led into temptation. One of old has said; my experience now says; "No pest doth sooner infect the air, than sin doth affect and defile the mind." "Peccatum adeo facile alios invadit ut nulla pestis tantopere aerem inficere potest."

Thursday.—Hitherto I have tasted afflictions, as who has not? To day will I call them to mind, and endeavor to ascertain and to accomplish the purpose for which they visited me. Thus may I make *even them* my helpers in my heavenly journey. "I have borne chastisements" (saith Job); "I will not offend any more." Job xxxiv. 31. "O happy providences" (Flavel adds) "how smart soever, that make the soul for ever afraid of sin! Surely such rods are well bestowed. This gives God his end." 2 Cor. vii. 11.

Friday.—God speaks to me by his providence, and by the incessant warnings which surround me. I humbly resolve to be deaf and hardened to them no more, and this day will I commence effecting this needful revolution. Bishop Hall says, "Noah's business in building the ark was a *real sermon* to the world, wherein at once were taught mercy and life to the believer, and to the rebellious destruction." May I be ever awake to the sermons day by day preached before me by God's providence!

Saturday.—Frequently have I bribed trouble and wordly anxiety by the unnecessary and uninvited anticipation of it. I will now call to mind my ingratitude on this score; and resolve in future to trust Him who hath been my guide, guardian, and protector. How true and how humbling is the rebuke of Isaiah, li. 13. In citing that passage Flavel says, "How often do we afflict and torment ourselves by our own unquiet thoughts, where there is no real cause or ground for so doing! Oh! what abundance of disquiet and trouble might we prevent, by waiting quietly till we see the *issues of providence*, and not bring, as we do, the evils of to-morrow upon to-day!"

Orion.

For the Churchman.

HELPS TO MEDITATION.

PRAYER ON READING THE SCRIPTURES.

"O merciful God! heavenly Father! we humbly beseech thee that thou wouldst be pleased to enable us to understand thy holy and eternal word, according to thy will; and to endue us with thy heavenly grace, that we may obey thee in our life and conversation, through our Lord Jesus Christ.—*Public Prayer of Church of Zurich.*

TIME.

"Ah! how unjust to Nature and himself
Is thoughtless, thankless, inconsistent man!
Like children babbling nonsense in their sports,
We censure Nature for a span too short;
That span too short we tax as tedious too;
Torture invention, all expedients tire,
To lash the lingering moments into speed,
And wish us (happy riddance!) from ourselves."
Dr. Young.

DEVOTION TO GOD.

That water which David thought too good, too precious for his own drinking, he poured out to the Lord for a drink-offering. If we have any thing better than another, let God be honored with it. He is the best and should have the the best.—*Matthew Henry on* 1 *Chron.* xi. 18.

INTERNAL HAPPINESS.

We live but idly, if we learn not this—
That in our bosoms we must find at last,
Or poignant wretchedness, or purest bliss.
It boots but little, if our lot be cast
In wealth or poverty; or *how* are pass'd
The few short years we have to spend below:
Even while they seem to linger, they fly fast;
And when the last has fled, we feel—we *know*—
That where the dead are gone, *each of us* soon must go.
Bernard Barton.

INDUSTRY.

More than one student of the present day should blush on reading Bishop Hall's reply to his friends, when urging him to refrain from the intensity with which he pursued his studies, devoted, as they chiefly were to "holy imaginings"—"Fear not my immoderate studies, I have a body which controls me enough in these matters; my friends need not."

ACCEPTANCE BY CHRIST.

"In Christ our persons are clothed with righteousness, and in his clothing, we are, as Isaac said of Jacob in his brother's garments, 'as the smell of a field that the Lord hath blessed.' Gen. xxvii. 27. See 1 Pet. ii. 3."—*Archbishop Leighton.*

SIMPLICITY.

"Let the events of Providence speak to this also; ask your own experience, and you shall have a full confirmation of this truth: Did you ever leave the way of simplicity and integrity, and use sinful shifts to bring about your own designs, and prosper in that way?" See Isaiah xxx; 2 Sam. xii. 12.—*Flavel.*

For the Churchman.

Mr. Editor,—I have frequently read high encomia on the Church of England, from the pens of Dissenters, and in England and the colonies I have also heard a benediction on that Church introduced in the public prayers of ministers of other denominations. I do not, however, recollect having found Divine aid in her behalf, introduced into any set form of prayer of other churches, excepting in the following "godly prayer for the Church of England, &c., composed by the Most Reverend Father in God, Klinglerns, Lord Antistes" (or Bishop) "of the Church of Zurich in Switzerland, and annexed to their ordinary service, and appointed to be read in all churches, &c., in his Diocese." This is the translation of its title, and here follows extracts from that prayer, as I find it in a copy of the Book of Common Prayers of the Zurich Church, printed 141 years since. As it may be new to many of your readers, I transmit that extract, submiting it for insertion whenever some unoccupied column of the paper may invite communications from your subscribers.

"O omnipotent and most merciful God! thou God of Sabaoth, thou King of kings, thou Lord of lords! who liftest up, and casteth down the kings of the earth, according to thy good pleasure; we humbly prostrate ourselves before the heavenly throne of thy grace, to render thee thanks from the very bottom of our hearts, that thou hast been pleased graciously to renew again thy tender mercies toward thy beloved Church in England, Scotland, and Ireland; that thou hast broken the arm and sceptre of such as did unlawfully and by violence design to bring her again under their cruel yoke, and to carry her captive to Babel; that thou hast prevented the Pope's tyranny, and disappointed the mighty intrigues of those that sought to destroy and rase her to the very foundation. O merciful God, we most humbly beseech thee, by the tender bowels of thy mercies, that thou wouldest be pleased further to extenuate thy compassion toward this thy beloved Church beyond the sea: remove from her the violence of the extortioners, and command the sword to return into its sheath; for she is undoubtedly thy turtle-dove, thy bride; the virgin of Zion, the daughter of thy people, the apple of thine eye, whom thy soul entirely loveth, and whom thou hast purchased with thy most precious blood.

Therefore, O Lord, deliver her out of all tribulations, and do not deliver up the soul of this turtle-dove to the beast: but restore her all those spiritual and temporal liberties which she hath enjoyed of old." **Orion.**

For the Churchman.

NOVA ANGLICANA.

UNITARIANISM *versus* EPISCOPACY.

The Christian Examiner, issued this month, contains an article on the Validity of Congregational Ordination. It is written by Mr. Alvan Lamson, minister of a Unitarian Society in Dedham, Mass., and is, saving its want of a text, a Dudleian Lecture, delivered before Harvard University last May, and saving some other wants, which will by and by be alluded to, is a very respectable lecture. I must be pardoned, as it is somewhat essential in reference to this piece, for stating here what this Dudleian Lecture is. It is a course of four sermons, delivered in four successive years, on Natural Religion, the Evidences of Christianity, the Validity of Congregational Ordination, and the Roman Catholic Church. It will be seen at once that it is intended every student in the University shall hear each of the sermons; and this without regard to his private opinions, for they are delivered on a Wednesday, when all are required to attend. Of course no one is expected to pass the routine of his college life, without coming in contact with wholesome thoughts upon each of the above-mentioned topics. So much for the lecture as a foundation. As to the present opinion of Dudleian Exercises, your readers must understand it as having the "Tower stamp:" as being the purest and heaviest coin of the kind, which our Unitarian mint can produce. Mr. Lamson is a Coryphæus among his brethren, in ecclesiastical polity and patristical lore. To him accordingly, in this bright age, was committed the task of dispersing with his magic wand the chaff of Episcopal pretensions. Your readers are authorized, therefore, to conclude, that the whole strength of "the opposition" is here mustered,—that Goliath is in the field putting them one and all at defiance. Now for the opening of the campaign. "The Episcopal controversy is no longer, as formerly, an exciting theme." Suppose I soliloquize over it. No longer? What means it then, that Presbyterianism has been gathering its strength to crush the hydra of prelacy, which is breeding a new head in every State in the Union; and that Unitarians, those patterns of coolness and philosophical indifference to the petty distinctions of external religion, think it time to bare their arm in the conflict! Dr. Wilson's book, not a mean one for size, is issued at Philadelphia,—Stratten on the Priesthood, one of the most radical things upon ecclesiastical authority and order the world has ever seen, is reprinted at Boston,—Dr. Miller's Letters are revised,—the Christian Spectator attempts to blow out the spreading light of Bishop Onderdonk's luminous and illuminating tract,—and now steps in the Examiner, with its would-be extinguisher, to close the scene! Quousque tandem abutere O Lamson patientia nostra? Why, Mr. Editor, the excitement produced by the incongruity makes me quite Ciceronian: if the lecture were to proceed in this way, it would be a good recipe for learning to be Demosthenic.

But the argument—the argument! Certainly, if I can find it, but as yet it is among the wants, which, though it might not render the lecture more grateful, (our Cantabridgians understand rhetoric,) would assuredly render it a little more palatable. To be sure there is the thousand times repeated story, about the identity of signification in bishop and presbyter, which I might take for an argument from a tyro; but can it be believed that a great divine would use it? And there is the strong enough assertion, made so confidently by Mr. Barnes in the Christian Spectator, that the office of an apostle is temporary, and for a single temporary purpose; and as usual, without an atom of proof to sustain it. (Dr. Dwight dismissed this gist of the whole matter in one line, and since his day it seems to have become fashionable to do so.) This is all of scriptural argument which the lecture can pretend to maintain. Then as to ecclesiastical history it is said, with a most cautious and unbroken silence about Ignatius, that "the opponents of Episcopacy are able to show, that for fifty years after the last of the Apostles had passed from the earth,* the terms bishop and elder were used interchangeably, as designating one order, and continued to be so used occasionally for a long time afterward." *They are able:*—pray then, let us see the ability displayed. Where is it? Alas! it is lost on allegations, or spent upon a meagre reference to Justin Martyr, who called the chief officer of a Christian assembly "the president of the brethren,"—an appellation which five minutes' reading in Bishop Kaye's learned digest of Justin would have explained beyond a cavil. Justin was writing for Gentiles, and would have been a poor apologist for Christianity, if he had used terms that they would not have understood.

And is this the strength of this redoubtable lecture? Verily, there is nothing mightier in it. By far the greater portion is devoted to an argument against Calvinistic Congregationalists, who consider the Church, as it is called, (i. e. the communicants,) as having a part in the call and ordination of a minister, the congregation have not. Mr. Lamson says, Away with the illiberal and antiquated idea about any peculiar sanctity as attached to the clerical office, or any necessity for the form of an ordination. Let any number of persons, calling themselves Christians, but believing what they please about Christianity, assemble themselves, and let them vote that A. B. is their minister, and he *is* their minister to all intents and purposes: ordination is a tolerably pretty ceremony, have it, or have it not, *ut placet*. And lest this should not be enough, be it distinctly understood, that this vote is hardly as efficacious as one given at the polls; it confers no authority the appointee had not before. Every Christian is a priest, and can preach, baptize, and administer the eucharist, and quite as properly in a lay character as in a clerical.

Mr. Editor, I have neither time nor space for as much comment as this lecture should have, and I am less anxious to notice it fully, as I trust abler pens will do it more justice; but I must say, I would sooner be "a dog and bay the moon," than such a priest as this lecture characterizes. What! stand up as a gazing-stock in a pulpit, and say, My brethren, I have no business to utter any thing here authoritatively: I can do nothing that you cannot: but one of you wants to go to his farm, and another to his merchandize, and you have not time to read as much as you wish, and so you *hire* me to come here once in seven days, and tickle your ears as well as I can. O give me a hoe,—a spade,—let me be scavenger any where; but deliver me from the unblessed work of such a ministry.

To conclude in a sentence: How is such a preacher taken? Literally *at his word*, he is treated as *a mere hireling*, and cast off whenever the whim seizes his employers: witness the constant and restless changes of ministers in New-England Congregational Societies.

Nov. 3, 1834.

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[*] David Blondel, than whom the Presbyterians have not a better champion, admits that Episcopacy began ten years sooner, i. e. A. D. 140.

THE CHURCHMAN.

SATURDAY, NOVEMBER 15, 1834.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

NOTICE.—OLD PSALMS.

In a recent advertisement, "*The Protestant Episcopal Press*" announced its determination of adding to all its future editions of the Book of Common Prayer the *new Psalms*, as sanctioned by the General Convention of 1832. Communications from friends at a distance afford evidence of its having been so far misapprehended as to give the impression, that it was the design of the Conductors of that Institution *not to sell* any Prayer-books which contained the *old Psalms*.

In order to the correction of this erroneous impression, *notice* is hereby given to Episcopalians throughout our country, that although it be not intended to PRINT any Prayer-books with the *old*, unless the final action of the General Convention in 1835 should be adverse to the adoption of the *new Psalms*; yet is "The Press" abundantly able, from their former editions, to meet any demand for the Book of Common Prayer, in every size and style of binding, with the *old Psalms*.

For the accommodation of the members of such parishes as have adopted the *new Psalms*, a full assortment of them will be constantly kept on hand, bound separately; and also of the "Psalms and Hymns," bound together. Floyd Smith, *Agent.*

Sunday School.—We beg leave to call attention to the prospectus of the Agent of the Sunday School Union. We have already expressed our opinion of the advantages likely to result from such a periodical as it is in contemplation to publish, and should be sorry to have so good a project defeated for want of a few more subscribers. A very slight effort among the friends of Sunday schools may supply the deficiency: but if this opportunity be lost, another may not recur.

Sunday School Visiter.—There is a reasonable probability that the first number of this periodical will soon be issued. The number of subscribers already amounts to 800; only 200 more are wanting to complete the complement of 1000, without which it will not be safe to undertake the work. There are *many* parishes and Sunday schools that have not yet forwarded a list of any subscribers. Cannot, or rather *will* not, each of them do something to encourage the work? In the course of his visit, last summer, the undersigned had the *promise* from many clergymen and laymen, that they would interest themselves for the work. He hopes that promise will yet be, and soon, fulfilled. It is desirable that returns should be received, without delay, from all the parishes, of the number of subscribers procured within their limits, that the first number of the proposed periodical may, if possible, appear in January next, to accompany the Children's Magazine for that month. The Prospectus is annexed, that those not already furnished with a copy of it may know the terms of the proposed publication. In the belief that the work will be speedily issued, the undersigned would add, that he would be thankful for any *communications* that will answer for it, and begs that he may be favored with some immediately. Books designed for Sunday school libraries, either for teachers or children, will be duly noticed in the Visiter. F. H. Cuming.

PROSPECTUS
OF THE
SUNDAY SCHOOL VISITER,

To be published by the Protestant Episcopal Sunday School Union.

This work is designed to promote the Sunday school cause in general, but particularly as connected with the Protestant Episcopal Church. It will contain *Information* of the progress and present state of Sunday Schools: *Communications* intended to advance their interest: *Notices* and *Reviews* of publications subservient to Sunday school purposes: *Biography*, *Narratives*, and *Miscellaneous Articles* connected with the subject: *Intelligence*, &c. &c. It is believed the work will be found to be interesting to every friend of the Church, and especially useful to teachers.

It will be published monthly; each number to contain 36 pages duodecimo, with printed covers, at *One Dollar* a year, payable in advance, or *One Dollar ond Twenty-five Cents* at the end of the year. Schools or individuals paying for *seven* copies, will be allowed a discount of twenty-five per cent.

Address, (post paid,) with *plain* and *definite* directions, "Rev. F. H. Cuming, 46 Lumber-street, New-York."

The different periodicals belonging to the Episcopal Church are respectfully requested to insert the above.

Premium Tract.—We have been informed by a gentleman of the Tract Society that the premium of fifty dollars, lately awarded to Mr. Richard Cox, of the Theological Seminary in this city, for the best tract on Missions, has been appropriated by him to the aid of a necessitous student looking forward to the ministry. The fact that this donation has been made to answer a double purpose holds out an additional inducement to the offer of another premium.

Protestant Episcopal Pulpit.—We have received the two last numbers of this publication, and have presumed so far to transgress the injunctions of the worthy editor as to pay that "especial attention" to the contents of the work which he solicits for "the matter on the covers." And we have been highly gratified. The sermon of the lamented Montgomery, on the Service of the Church, is worthy of his reputation, and is calculated to do good, both in conciliating and strengthening an attachment to the Church. Dr. Henshaw's sermon is also valuable, not only for its intrinsic excellence, but as adding another proof to the many which we witness, that throughout our communion party divisions are passing rapidly away, and in their place is growing up an enlightened attachment to the peculiar excellencies of the Church. We have marked an extract in each for next week.

"Catholics have, generally, supposed that an honest and Christian disposition of liberality and charity, was the common spirit of good-will, from the Episcopalian Clergy to the Church of old days—the Catholic Church.

Among the Episcopalian Clergy, there are gentlemen who cherish an ingenuous and friendly feeling toward Catholic Faith. We know it, and avow it."—*Catholic Diary.*

"Among the Episcopalian Clergy!" Say rather, "All the Episcopalian Clergy." We all love and revere the Catholic Church and the Catholic Faith. We are all willing to live and die for it. When will the Romanists learn to do us justice? They know, if they were but ingenuous enough to confess it, that it is *Romanism*, not *Catholicism*, which we oppose. If they mean by such assertions as the above to charge any of the Episcopalian Clergy with favoring Romanism, we repel the charge as a calumny. But if they really think that any of us are opposed to Catholicism, they do us great injustice. Let them rise and throw off their corruptions; let them abjure their papistical heresies; let them renounce idolatry and shake off the yoke of subjection to a foreign Pontiff; let them go back to the Church of old days and regain their pristine simplicity; in a word, let them meet us not in the pitiful, sectarian spirit of Romanism, but on the broad ground and in the noble spirit of Catholicism, and they shall never want proofs of our affectionate and reverential attachment to the Catholic Faith and the Catholic Church.

Rev. Mr. Mortimer.—We cannot refrain from an expression of sympathy with our Moravian brethren, on the loss of their excellent and venerable minister, the Rev. Benjamin Mortimer, who expired on Monday, the 10th instant, after a short but painful illness, in the 67th year of his age. Mr. Mortimer came to this country from England in the year 1791. After filling the station of teacher of the United Brethren at Nazareth Hall, Pennsylvania, he commenced his missionary labors among the Indians of this country, which he continued, without intermission, for a period of fourteen years. In 1812 he was called to the pastoral care of the United Brethren in this city, in which station he remained for seventeen years, in the faithful and affectionate discharge of his duties. The few remaining years of his life he spent in retirement, enjoying the affectionate esteem of a numerous circle of friends of all denominations. He departed this life in humble reliance on the merits of his Saviour, and leaves a deeply afflicted family to mourn his loss.

We understand that the Rev. Thomas W. Coit. D. D., of Cambridge, Mass., has been invited to accept the presidency of Transylvania University, Lexington, Kentucky.

We are happy to learn that the Rev. Dr. Whitehouse has returned from abroad with renovated health, and that Dr. Jarvis is now on his passage homeward.

Erratum.—Some typographical inaccuracies occurred in the article on Washington College in our last: the most important of which was "inferences" for "inquiries." Perhaps this is the reason that no correspondent has offered to answer the inquiries.

INTELLIGENCE.

BISHOP ONDERDONK'S VISITATION.

Twenty-fifth Sunday after Trinity, November 16, Poughkeepsie; Tuesday 18, Lithgow; Consecration A. M., Confirmation P. M.; Friday 21, Durham, Consecration, A. M., Confirmation, P. M.

Twenty-sixth Sunday after Trinity, November 23, St. Paul's Church, Albany, Institution; 25, *evening*, Haverstraw.

APPOINTMENTS FOR CONFIRMATION.

Bishop Onderdonk proposes holding the annual confirmations in this city and Brooklyn, for the present season, as follows:—

Second Sunday in Advent, December 7, Grace Church.

Fourth Sunday in Advent, December 21, St. Philip's Church.

Second Sunday after Christmas, January 4, St. Clement's Church.

Second Sunday after Epiphany, January 18, St. Peter's Church.

Fourth Sunday after Epiphany, February 1, Mission Church of the Holy Evangelists.

Septuagesima Sunday, February 15, Mission Church of the Epiphany.

Quinquagesima Sunday, March 1, Church of the Nativity.

Second Sunday in Lent, March 15, St. Augustine's Church.

Fifth Sunday in Lent, April 5, Emanuel Church.

First Sunday after Easter, April 26, St. Paul's Church, Brooklyn.

Episcopal Acts, *By the Bishop of this Diocese.*—Thursday, November 6, laid the corner-stone of St. Paul's Church, Sing-Sing, Westchester county. The address was delivered by the Rev. Edward N. Mead, Deacon, minister of the parish. The Rev. Peter S. Chauncey, Deacon, of Rye, was also present.

Friday, November 7, consecrated St. Anna's Church, Fishkill Landing, Dutchess county. The morning prayer was read by the Rev. John Reed, D. D., of Poughkeepsie, assisted by the Rev. John Brown, of Newburgh, and the sermon preached by the Bishop. There were also present the Rev. Robert B. Van Kleeck, Deacon, minister of the parish, the Rev. George B. Andrews, of Wappinger's Creek, and the Rev. James Sunderland, of Peekskill. In the afternoon confirmed 6 in the same church.

Saturday, November 8, in the same church, admitted its minister, the Rev. Mr. Van Kleeck, to the Order of Priests. The morning prayer was read by the Rev. Reuben Sherwood, of Ulster, assisted by the Rev. Mr. Andrews, the sermon preached by the Bishop, and the candidate presented by the Rev. Mr. Brown. The Rev. Mr. Sunderland also assisted in the laying on of hands.

Twenty-fourth Sunday atter Trinity, November 9, confirmed 15 in St. George's Church, Newburgh, Orange county.

Monday, November 10, confirmed 19 in St. Andrew's Church, Walden, Orange county.

The Rev. G. Emlen Hare has been unanimously invited to the Rectorship of Trinity Church, Princeton, and has accepted the same.—*Episopal Recorder.*

From the Gambier Observer.

The first meeting of the "Miami Clerical Association" has been recently held at Christ Church, Dayton.

There were present the Rev. Messrs. Guion of Piqua, Haight of Cincinnati, Varian of Springfield, and Allen of this place.

The services were commenced on Friday night, the 8th instant. Service was conducted by Mr. Guion, and a sermon preached by Mr. Haight from 'Strive to enter in at the strait gate, for many I say unto you shall seek to enter in and shall not be able.' Mr. H. being obliged to be in Cincinnati on the Sabbath, left Dayton next morning.

On Saturday, P. M., a meeting was held preparatory to the communion. Mr. G. conducted the service and made an address; other prayers were offered, and an address made by Mr. A. At night, service was conducted by Mr. V., and a sermon by Mr. G. from 'The wrath of God is revealed from heaven against all ungodliness,' &c. The congregations were not large, on the contrary discouragingly small, as had been anticipated; but the attention and seriousness were alike encouraging.

On Sunday a prayer meeting was held at sunrise, and though not numerously attended was full of interest. Each of the brethren of the clergy took part in the exercises. At nine o'clock the Sunday school was opened by Mr. A. with services from the Sunday School Prayer-book, and an address delivered by Mr. V. from 'Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold from your vain conversation received by tradition from the Elders, but with the precious blood of Christ.' After which, the communion was administered by Mr. A. assisted by Mr. G.; we were cheered by the attendance of some of the brethren of our communion from Hamilton, Troy, and Piqua, and some from the Presbyterian and Protestant Methodist Churches. At 3 o'clock, P. M., Mr. V. performed service and Mr. G. preached from 'The harvest is past, the summer is ended, and we are not saved.' At early candle light we met again; Mr. G. performed service, and Mr. V. preached from 'Who may abide the day of his coming, and who shall stand when he appeareth, for he is like a refiner's fire, and like fuller's soap.' The services of the day were of great interest and afforded much enjoyment. The music performed on the organ added greatly to the pleasure and interest of the services. Good, we doubt not, has been done, and encouragement afforded to go on with renewed energy and activity in the work of the ministry. The writer has refrained from giving the character of the sermons preached, as it appeared to him from an understanding that it should at no time be done. The next meeting of the Association is appointed at Piqua, Nov. 7th, 8th, and 9th.

St. Peter's.—The corner stone of this Church, (being the *fifth* Protestant Episcopal Church in Charleston,) was laid on the 23d of October, by the Bishop of the Diocese. An address was delivered by the Rector, before and after which, prayers were offered by the Bishop. The cheering light of one of the pleasantest days of our pleasant autumn corresponded with the grateful and gladdening feelings of the occasion, but there was a gloom cast on the scene, and a chill in the heart, from the intelligence received at the moment, and feelingly announced by the speaker, of the sudden death of a distinguished benefactor of the Church, one of our most estimable citizens. The death of no other individual could be more deeply and generally lamented in this community; and we may add, his death will be felt by many, not only in the distant parts of our country, but in each of the continents, for to them all, his philanthropic liberality has extended.—*Charleston Gospel Messenger.*

Missionary Lecture.—The *ninth* was delivered at the usual place and on the appointed day in October, and the amount collected was $20.—*Ib.*

Death of the Hon. Thomas S. Grimke.—We read, with painful emotions, a notice of the death of Thomas S. Grimke. He died of the cholera, at Gwynn's farm, 22 miles from Columbus, Ohio.

His remains were conveyed to Columbus, where he was buried on the evening of his death, by moonlight. The last sad offices were performed by the Rev. Dr. Preston, of the Episcopal Church, and a large concourse of citizens testified their respect for his memory, by attending his funeral obsequies.

Mr. Grimke was known for his high literary attainments, his catholic benevolence, and his ardent piety.—*United States Gazette.*

Transylvania.—The discussions in the diet encourage the hope, that the Protestants of this country and Hungary, who are yet excluded from the enjoyment of important civil and political rights, though they compose a third part of the population, will obtain the enjoyment of them, by the insertion of a new article in the constitution.—*Boston Recorder.*

Lausanne—Help for Canada.—M. H. Olivier, pastor, has offered his services to the Society of Evangelical Missions at Lausanne, and was to pass through Paris with his wife and two students of the Institute of Lausanne, on their way to Canada, to commence, in the midst of 50,000 Roman Catholics, says the Archives du Christianisme,—it should be 500,000,—and numerous pagan tribes, a work of evangelization, which opens with the most happy auspices, and presents the most pleasing hopes.—*Ib.*

Paris—Popery and Infidelity.—The Archives du Christianisme states, that the following notice was posted up on the door of a Roman Catholic Church during a whole week:—"On Sunday, Septemher 7, at noon, a discourse, by M. Calland, on the falsity of all revealed religion."—*Ib.*

Caffraria.—The number of decided converts is ten; but there are several others, as to whose religious character very favorable sentiments are entertained. A sense of religion, as well as a knowledge of the Gospel is found in many. Beside regular attendance on the worship of God, the Sabbath is otherwise statedly observed. Industry has increased, and more land is cultivated. Neighboring chiefs of influence have requested that Missionaries may be sent to their people.—*Ib.*

The *Ami de Religion* contains the following:—"Sinister reports are abroad respecting the missions to Cochin China and Tonquin. The Christians in that country have been subjected to violent persecutions. M. Gagelin, a French missionary, has been arrested, tried, condemned to death, and strangled. M. Jacard, another missionary, who was for a long time kept a prisoner at Villa Real, has been sentenced to bear the *cangue*, and it is feared will die under the burden. A Spanish monk and two priests, also engaged in the mission, have been condemned to death. The other missionaries have either fled, concealed themselves, or are in prison. The shepherds being thus dispersed, the flock has become an easy prey. Several Christians have been arrested. A general officer has perished under torture. The King has issued an edict declaring his resolution to annihilate the Christian religion."

NOTICE.

By the addition of four pages of new matter to the "Office of Devotion," published by the Sunday School Union, notice is hereby given that the price thereof is increased from *two* to *three* dollars per hundred copies.

Floyd Smith,
Business Agent.

New-York, Nov. 13, 1834.

Calendar.

NOVEMBER.

16. 25th Sunday after Trinity.
23. 26th Sunday after Trinity.
30. 1st Sunday in Advent, and St. Andrew.

ACKNOWLEDGMENTS.

TRINITY CHURCH, ST. AUGUSTINE.

For the Church at St. Augustine the receipt of $10 from the Rev. R. Johnson, and of $10 "from a family of Trinity Church," left at the book store of Messrs. Swords and Stanford, is very thankfully acknowledged.

Nov. 12. D. Brown.

NEW-YORK CONVENTION.

The subscriber, as Treasurer of the Diocesan Convention, acknowledges the receipt of *one dollar* for the Episcopal, and *one dollar* for the Diocesan Fund. Contributed by St. Paul's Church, Big Flats, Tioga county.

Floyd Smith,
New-York, Nov. 13, 1834. No. 46 Lumber-street.

GENERAL MISSIONARY SOCIETY.

The local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of the following donations, since his report of the 5th instant.

From the Rev. Abram B. Hart, Rector of St. Andrew's Church, New-York, *five dollars*, being part of a sum contributed by T. R., a member of said church, for the benevolent objects of the Church.

From the scholars of the Sunday school of St. John's Chapel, New-York, by the hands of the superintendent, Mrs. Peters, *twenty dollars and sixty-three cents*, for the education of Margaretta Lorillard, an Indian child at the Green Bay Mission.

From Mrs. Charles Knap *ten dollars*—from Miss Lucetta Moss *two dollars*—from Mrs. Horace O. Moss *three dollars*—all of New-Berlin, Chenango county, New-York, and the respective sums designed for the Greek Mission School fund.

From the Rev. John McCarty, of Oswego, Oswego county, New-York, *twenty-three dollars*, five of which were contributed by Mr. George Deming of that place, toward the funds of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church—the residue was collected in the parish of Christ Church, Oswego, and is to be paid over to Mr. Richmond toward liquidating the debt of the Education and Missionary Society of the Diocese of New-York.

Nov. 12, 1834. James Swords, Agent, &c.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer of the Protestant Episcopal Tract Society gratefully acknowledges the receipt of the following sums: viz.—

1834.		
Nov. 6.	A donation from T. R., a member of St. Andrew's Church, Harlaem, N. Y., by the hands of the Rev. A. B. Hart,	$10 00
10.	A donation from a member of St. Luke's Church, New-York, by the hand of the Rev. J. M. Forbes,	1 00
"	From three annual Subscribers,	3 00
		$14 00

Thomas Browning, *Treasurer,*
77 Maiden-lane, and 134 Christopher-street.

CITY MISSION.

The Treasurer of the New-York Protestant Episcopal City Mission Society acknowledges the receipt of the following sums:—

By the Committee of St. Thomas' Church—		
From R. H. Stebbing,	$5 00	
From Isaac Jones,	10 00	
From the Rev. F. L. Hawks,	100 00	
From J. J. Bailey,	50 00	
		$165 00
By the Committee of St. George's Church—		
From R. S. Williams,	$5 00	
From W. Whitlock, jun.,	25 00	
		30 00
		$195 00

Lewis Phillips, *Treasurer,*
at the Office of the Howard Insurance Company,
54 Wall-street.

PRESS DEPOSITORY,
46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending November 13th, from the following persons, viz.

L. H. Young—G. C. Grundy, *with remit.*—Postmaster, Hartford—Rev. P. A. Proal—John J. Scott—Marshall & Brown—Rev. E. Y. Buchanan—Governeur Morris—Rt. Rev. L. S. Ives—Post-Office, Greenville.

THE NEW-YORK
PROTESTANT EPISCOPAL PRESS;
Buildings, 46 *Lumber-st., in rear of Trinity Church.*

Standing Committee.

Benjamin M. Brown,
Lewis Curtis,
Charles Keeler,
George C. Morgan,
Charles N. S. Rowland.
Floyd Smith,
H. Cotheal, *Treasurer*, 49 *Water-st.*

STANDARD WORKS AND PARISH LIBRARY.

STANDARD WORKS

Adapted to the use of the Protestant Episcopal Church in the United States. Edited by W. R. Whittingham, A. M.

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Vol. II. Sumner on Apostolical Preaching, and on Ministerial Duty. With a Preface and Notes.

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Vol. VII. A Practical Exposition of the Gospels of St. Mathew and St. Mark, in the form of Lectures, intended to assist the Practice of Domestic Instruction and Devotion. By John Bird Sumner, D. D.

Vol. VIII. First Series of Dr. Bowden's Letters to Dr. Miller: with a Preface. By the Right Rev. Benjamin T. Onderdonk, D. D.

Vol. IX. A Series of Letters addressed to the Rev. Dr. Miller, in Answer to his Continuation of Letters concerning the Constitution and Order of the Christian Ministry. By the late Rev. John Bowden, D. D.

Vol. X. Piety without Asceticism, or the Protestant Kempis: a Manual of Christian Faith and Practice, selected from the Writings of Scougal, Charles How, and Cudworth: with Corrections, and occasional Notes. By John Jebb, D. D., F. R. S.

Vol. XI. The Lives of Dr. John Donne, Sir Henry Wotton, Mr. Richard Hooker, Mr. George Herbert, and Dr. Robert Sanderson. By Isaac Walton. With a Life of the Author, by Thomas Zouch, M. A. And Notes, selected from those of Dr. Zouch.

Vol. XII. A Practical Exposition of the Gospel of St. Luke, in the form of Lectures, intended to assist the Practice of Domestic Instruction and Devotion. By John Bird Sumner, D. D.

Vol. XIII. Lives, Characters, and an Address to Posterity. By Gilbert Burnet, D. D. With the two Prefaces to the Dublin editions. Edited, with an Introduction and Notes, by John Jebb, D. D., F. R. S.

By order of the Standing Committee,
Floyd Smith, *Agent, &c.*
46 Lumber-street.

CHURCHMAN'S ALMANAC
For 1835.

This repository of information on *the present state of the Church and her various institutions*, is published at the Protestant Episcopal Press, and for which orders are respectfully solicited.

Beside the usual calendar pages, and statistical tables similar to those in the last almanac, the present number contains much other matter, which, it is believed, will warrant even an increased patronage. The amount of Church intelligence comprised in a sheet of 36 pages duodecimo, the neat manner in which the work is printed, and the very low price at which it is offered for sale, render it particularly appropriate for general circulation, as an interesting family magazine and an instructive tract.

☞Price six cents single, and Four Dollars per hundred copies.

THE RELIGIOUS SOUVENIR
For 1835,

With beautiful engravings, and an obituary notice of Rev. Dr. Bedell, just received and for sale at the office of the General Protestant Episcopal Sunday School Union.

THE USE OF HOLY GARMENTS.

Just published, and for sale at the Depository of the General Protestant Episcopal Sunday School Union, 46 Lumber-street, "*The Use of the Holy Garments,*" in a sermon preached by Rev. Francis H. Cuming, the last Sunday in Advent in 1832.

Sept. 6, 1834.

TRACTS IN PASTORAL THEOLOGY.

CHRISTIAN PREACHING DELINEATED.

Just published, and for sale at the New-York Protestant Episcopal Press, 46 Lumber-street, price 25 cents—Christian Preaching Delineated; in a Letter from Alexander Knox, Esq., to the Rev. John Jebb, now the Lord Bishop of Limerick: with occasional Notes. Being No. 1 of Tracts in Pastoral Theology.

CHURCH ORGANS.

Henry Erben, *Church and Chamber Organ Builder*, No. 96 Centre-street, adjoining the Gas Works, manufactures Organs of every description, on reasonable terms and at short notice. tf.

For the Churchman.

"The living, the living, he shall praise thee, as I do this day."—*Isaiah* xxxviii. 19.

Life is a precious gift,—although it be
Checker'd with many cares; around us free,
God's wonders to behold, in earth, and sky;—
To feel the immortal spirit soar on high,—
Though bow'd in deepest sorrow; burst the thrall,
And gain improving wisdom 'midst it all:
To break the silken band of sense and sin,
And struggling onward, seek alone to win
The love of life eternal,—this will give
A preciousness to life: this is to live!

The worm may ravage 'midst the opening rose,
Rifle its beauty ere its leaves unclose,
Mar all its fairness, yet—its odors spread
A fragrant perfume round its native bed;
So, though the canker worm of sin deface
God's noblest work,—yet, does His matchless grace,
A precious *hope* in Jesus, freely show
The crown of life, the solace of each wo;
His blessed name, when earth's vain joys are sped,
Is sweeter to the soul, than perfumes shed
From India's fragrant groves; it speaks of peace!
And bids the care-worn Pilgrim's sorrows cease.
Life *is* a precious gift if used aright,
Its paths of sadness lead to joy and light.

M. A. W.

CHURCH DOCUMENTS.

BISHOP ONDERDONK'S ADDRESS TO THE CONVENTION OF THE DIOCESE OF NEW-YORK.

(*Continued from p.* 760.)

On Wednesday, July 30th, I visited St. John's Church, Huntington, Long Island, with the intention of holding an ordination. Circumstances, however, had prevented the meeting of a quorum of the standing committee, and consequently the passing, by that committee, of the canonical document necessary to the ordination. This, therefore, (Morning Prayer being read, and a sermon preached by me,) was postponed until

Wednesday, August 6, when, in that church, Isaac Sherwood was admitted to Deacons' orders. The circumstances of this case were peculiarly interesting to me. St. John's Church was erected some time before the Revolution. Its congregation had once enjoyed the parental care of our mother Church; but had, since the Revolution, sunk into almost non-entity, by—I must say—the coldness and indifference of the sons and daughters of those who once delighted in the prosperity of Zion. A new era seemed now to open. The candidate ordained was to take the spiritual charge of the members of the Church in this portion of our Master's vineyard. He has also the charge of St. Thomas' Church, Cold Spring Harbor, a parish comprising a part of the before mentioned vicinity of Oyster Bay, in which our Church was once numerous and flourishing, and where the transaction of that day was among the reasons for hoping that it would be restored to at least some degree of its former influence and prosperity.

On Tuesday, August 19, I consecrated a chapel erected on a part of the ground procured and designed as the site of a parish church by the newly incorporated Church of the Nativity, in this city. At the same time I baptized 2 adults and six children, and confirmed 5 persons.

This is the second instance—the parish of St. Peter's in this city, noticed in a former year, having been the first—in which, in consideration of immediate necessity, and in accordance with present means, a chapel has been erected to serve temporarily as a church, and on the erection of the latter, to answer for week-day services, and catechetical and Sunday school purposes. As I did, in the case of St. Peter's, so would I now, record my entire approbation of such a procedure. It answers a most valuable purpose as providing, according to the means of a parish, a present place of worship, and as securing, in future time, a *consecrated chapel* for those occasional services for which the warming and lighting of a larger edifice may be deemed an inconvenient or unwarranted expenditure.

On Wednesday, August 20—a dispensation of Divine providence having prevented the designed accomplishment, more than six weeks before, of the same object—I left this city on a visitation of the remoter parts of the Diocese. This, it had been intended, should embrace, among many others, all the congregations not visited since 1831. The delay, however, which the providential dispensation above mentioned rendered unavoidable, necessarily limited its *appointments* to the places in which the special services of consecration, ordination, or institution, were expected; although, in its *execution*, as now to be detailed, I was enabled to add some visitations not previously appointed. The same cause rendered it also unavoidable to leave some parishes without the canonical triennial visitation. This departure from a rule which I had hoped to have strictly observed was very painful to me; but submission to it, as a requirement of Divine providence, became a duty. The parishes, however, thus neglected shall be considered as having the first claim, if it please God to allow me to enter on another season of episcopal visitation.

The official tour then commenced was prosecuted as follows:—

Friday, August 22d, consecrated Christ Church, Walton, Delaware county, and administered the Communion; after the morning service, confirmed in the presence of the minister of the parish, and other ministers and members of the Church, in her chamber, a sick female, and administered to her the Holy Communion; and subsequently, in the church, baptized two children, and confirmed 23 persons.

Saturday, 23d, consecrated Grace Church, Mount Upton, Chenango county, and admitted Henry Peck to the order of Deacons; and in the afternoon, confirmed 24 in the same church.

Thirteenth Sunday after Trinity, August 24th, in the Methodist Chapel, Greene, Chenango county, (Zion Church being yet unfinished,) admitted the Rev. Francis Tremayne, Deacon, the Missionary there, to the Priesthood; and in the afternoon, in the same place, baptized 5 adults, and confirmed 14.

Tuesday, 26th, consecrated St. Paul's Church, Big Flat, Tioga county; and in the afternoon, confirmed two in the same church.

Wednesday, 27th, in the same church, admitted Daniel E. Brown to the order of Deacons, and the Rev. Robert Campbell, Deacon, minister of St. John's Church, Johnson's Settlement, and St. James' Church, Jefferson, to the Priesthood.

Mr. Brown is the gentleman appointed to succeed the Rev. Mr. Cadle in the charge of the Green Bay Mission of the Domestic and Foreign Missionary Society.

In the afternoon, for the congregation of Trinity Church, Elmira, Tioga county, unprovided with a house of prayer, confirmed 5 persons in the Baptist Church.

Thursday, 28th, preached in the evening for the parish of St. Thomas', Bath, Steuben county, of which the church is not yet finished, in the court-house.

Saturday, 30th, consecrated St. Paul's Church, Angelica, Allegany county.

Fourteenth Sunday after Trinity, August 31st, in the same church, administered the Communion; and in the afternoon, confirmed 31.

Monday, September 1st, preached in a building used both as a school and a place of worship, in Franklinville, Cattaraugus county.

Tuesday, 2d, at Ellicottville, in the same county, for the parish of St. John's Church, which has yet no house of worship, administered the Communion in the court-house; and in the afternoon, confirmed 8.

Thursday, 4th, in St. James' Church, Batavia, Genesee county, admitted Johnson A. Brayton to the order of Deacons; and at the same time, to the order of Priests, the Rev. James A. Bolles, Deacon, the minister of the parish, which had become vacant by the resignation of the Rev. Lucius Smith, who has removed to the missionary station at Fredonia, Chatauque county, vacated by the resignation of the Rev. George S. Porter.

In the afternoon, confirmed 9 persons in the same church.

On this day I was happy in being favored with the presence of eleven of my brethren in the ministry. So large a number of the clergy of our communion, it is believed, were never assembled at so remote a western point of the Diocese. Beside the pleasure which I derived from intercourse with the brethren then assembled, the circumstance presented a view of the increase of our communion, which imparted to my mind feelings of the most grateful nature.*

Friday, 5th, in a room, neatly fitted up for worship, in the basement story of the unfinished Church of St. John, in Medina, Orleans county, the Rev. James O. Stokes, Deacon, the missionary there, was admitted to the order of Priests.

In the afternoon, baptized one adult and two children, and confirmed 10, in the same church.

Saturday, 6th, for the parish of Grace Church, Rochester, I baptized 2 adults and confirmed 24, in St. Paul's Church, in that city. That splendid edifice, having since been purchased by the Corporation of Grace Church, will henceforth be designated by that name.

Fifteenth Sunday after Trinity, September 7th, in Zion Church, Palmyra, Wayne county, admitted the Rev. William Staunton, Deacon, the missionary there, to the Priesthood; and in the afternoon, confirmed 9.

Monday, 8th, consecrated St. John's Church, Sodus, in the same county; and in the afternoon, confirmed 13 in the same church.

Tuesday, 9th, administered the Communion in the same church.

Wednesday, 10th, consecrated Trinity Church, Seneca Falls, Seneca county; and in the afternoon, confirmed 15 in that church.

Thursday, 11th, in the same church, admitted the Rev. Jesse Pound, Deacon, the missionary there, to Priests' orders.

In the afternoon of this day, I performed the funeral service at the grave of an aged and highly respected member of our Church in this village.

Sixteenth Sunday after Trinity, September 14th, administered the Communion in Trinity Church, Constantia, Oswego county; and in the afternoon, baptized a child, and confirmed 8 persons.

Wednesday, 17th, consecrated Christ Church, Morristown, St. Lawrence county, the first place of worship ever erected in that town, and administered the Communion.

In the afternoon, confirmed 9 in the same church.

It adds greatly to the pleasure of my visitation of the parishes near the Canadian frontier, that I so often am favored with the society, and the assistance in the public services, of the clergy of the Diocese of Quebec. Three of this—as I have uniformly found them—highly respectable and estimable body of Christian ministers, were with us at Morristown.

Seventeenth Sunday after Trinity, September 21st, preached, morning and afternoon, in St. George's Church, Schenectady.

Friday, 26th, instituted the Rev. John M. Forbes into the Rectorship of St. Luke's Church, in this city, he having previously resigned that of St. George's Church, Flushing, Long Island, where he is succeeded by the Rev. Samuel R. Johnson, who had resigned the Rectorship of St. James' Church, Hyde Park, Dutchess county.

The parish of St. Luke's had become vacant by the resignation of the Rev. William R. Whittingham, an event, I grieve to say, rendered necessary by the consequence, on a physical constitution by no means strong, of almost unparalleled devotion to whatever appeared to be within his reach that might be conducive to the interests of the cause of Christ and his Church. For the recovery of the health thus cheerfully sacrificed, he has gone to foreign parts, carrying with him the good wishes and fervent prayers of his friends, his parishioners, and his brethren. He is accompanied by his brother-in-law, the Rev. John V. Van Ingen, Deacon, in whose case the continuance of the ill health reported to you last year, as the reason of his withdrawing from the various stations in which he was so faithfully and efficiently serving the Church, rendered very desirable his trying the effect of a sea voyage.

Wednesday, October 1st, at a special confirmation in St. John's Chapel, in this city, one person received that holy rite.

Yesterday, Thursday 2d, at the opening of the present Convention, Marmaduke Hirst and Willie Peck were ordained Deacons, and the Rev. Lewis Thibou, jun., Deacon, missionary at Angelica, Allegany county, was admitted to the Priesthood.

It appears, from the above details, that of the services peculiar to the episcopacy, I have been enabled to render the following since the last Convention:—

Assisted at the consecration of one Bishop.
Ordained 14 Priests.
Ordained 20 Deacons.
Consecrated 12 Churches.
Confirmed 781 persons.

I have also instituted, in person, three Rectors, and one by a canonical commission to a Presbyter; and laid the corner-stone of one church.

The whole number of congregations visited by me during the year, is 72.

In performing the duties of the year, I have travelled between two and three thousand miles.

The number of clergy in our Diocese, is 198, being an accession of 15 since the last Convention.

Nine clergymen have been received from other Dioceses into this; and 14 have canonically removed from this Diocese into others.

(*To be continued.*)

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* One of the highest recommendations of these Episcopal visitations, is the opportunity thus afforded of friendly intercourse between the Bishop and clergy. They meet together. They unite together in the solemn services of the Church. Often,—and the oftener the more grateful to my feelings,—they jointly celebrate the transcendent love of their Master and only Saviour, in the one oblation of himself once offered. Frequently there occur—and I endeavor to spread them, as much as may be, over the whole Diocese—the solemn occasions of ordination, when the services performed, and the counsels given, may be hoped to have the most salutary influence on the heart of every truly Christian minded clergyman who is present. I love to see the clergy anxious to be present on occasions of ordination. It evinces that best of feelings on the part of a Christian minister,—a desire to have often presented to his mind, under circumstances the most calculated to produce a deep impression, the vows which he made, the counsels which were given him, and the prayers which were offered in his behalf, when himself was set apart to the functions of the Christian ministry. It must also be in accordance with the best and holiest feelings of our nature, that one who has upon him the vows of the ministry and is duly sensible of their sacred import and solemn obligations, should desire to be among those who unite in the appointed prayers for brethren who are making the same vows, and entering into the same obligations.

It is right that the best methods should be adopted to stir up the minds of the clergy to a becoming sense of their duties and responsibilities. I know of no better method than the frequent review of the solemn offices of ordination, both under the interesting circumstance of their performance in the cases of brethren in the Christian faith, and as furnishing matter of deep reflection and solemn prayer in the chamber of devotional retirement.

Intercourse, too, among the clergy, in taking fraternal counsel together on matters relating to their functions, is of great value. This may be maintained in various ways. The annual Convention of the Diocese is the regularly constituted mode of bringing its clergy together in the discharge of their duty as, in conjunction with the laity, its constitutional legislators, and the counsellors for its peace and welfare. The same occasion should also be improved as one for bringing the clergy into counsel with each other, and with the Bishop, on the subject of their common interests and duties. Neighboring clergy should often confer together on the same holy and momentous topic; and mutual benefit and enjoyment, it may be hoped, will flow from those opportunities of intercourse between the Bishop and clergy, which are presented in the visitations of the former: and with a view to which, it always makes me happy to meet as many of my brethren, at the different points of visitation, as can conveniently be there assembled.

VARIETIES.

We commence the extract from Mr. Wolff's manuscript journal, promised in our last:

Journey to Cashmeer.

Lord William Bentinck had kindly written to Capt. Wade to request that he would write to Runjeet Singh to give me permission to go to Cashmeer, and from thence to Tibet. I waited at Simla above forty days for an answer, but in vain. I therefore determined to go to Calcutta by way of Kurnaul; for I had received a kind invitation from the Rev. Mr. Parish, chaplain of Kurnaul, to go there and preach and lecture in his chapel.

August 28, 1832.—I left the house of Lord and Lady William Bentinck. His Lordship had previously furnished me with a letter of credit. Never shall I forget the parental kindness and care I experienced from both Lord and Lady William Bentinck, and the kindness of his Lordship's staff, nor the kindness I received from Colonel and Mrs. Churchill, Lady and Sir Jeremiah Bryant, Sir Edward and Lady Barnes, and all the inhabitants of Simlah and Sabathoo.

On the 29th of August, I arrived for the third time in the house of Sir Jeremiah Bryant, at Sabathoo, and in the afternoon I set out for Kurnaul. Scarcely had I gone four miles when an express messenger from Lord William Bentinck brought me the good tidings that his Majesty Runjeet Singh, King of the Punjaub and Cashmeer had graciously granted me permission to go to the city of Cashmeer: a kind letter addressed to me by Runjeet Singh himself accompanied the above-mentioned tidings.

On the 30th of August I arrived at Umballa: here I spent a few hours with the excellent Dr. Langton, and went on to Kurnaul, where I arrived on the 31st. This is a considerable station. I took up my abode with the Rev. Mr. Parish, chaplain of the Established Church, who kindly received me and introduced me to the ladies and officers of the station.

On the 2d of September, I preached twice in the church, from Hebrews x. 17, and Rev. i. 7, from the first, showing the office, and from the second, declaring the coming of our blessed Lord Jesus Christ.

September 6.—I arrived again at Sabathoo, at the house of Sir Jeremiah Bryant.

September 8.—I received the following letter from Lord William Bentinck.

My dear Sir,—Many thanks for your good prayers and kind wishes for our temporal and eternal happiness. You have appeared among us but for a moment; sufficiently long, however, to make us very much regret your early departure. I almost regret your having got permission to pass through Cashmeer. Having come within the threshold of India, it is a pity, I think, that you have not taken the opportunity of visiting the early settlements of Christians in India, whose history forms so important a link in the investigation you are making. Cashmeer you might have examined en passant; but I would not have gone north of the Himalayas: all those countries can be better visited, I mean with better chance of security and success, from Russia, from whence there is a more constant communication than from India, from whence there is little or none. It can never be worth while to return to India for any objects which you have in view. I would have gone round by Madras, the Malabar coast, and Bombay, and thence by the steamer to Egypt. The countries east of Russia would have been sufficient for another expedition. Your usefulness, happiness, and indeed good ambition, must ever engage you in missionary pursuits. It will be difficult for you to dismount from your own particular hobby. With your activity, and disregard for all dangers and difficulties, the world, as I once told you, is almost too limited to satisfy your enterprising spirit; but the successful accomplishment of your excellent views will very much depend upon the judicious distribution of the great field of inquiry. But your die for the present seems to be cast; and therefore, I have only to bid you a cordial farewell, and to add a request that you will write as often as opportunity offers.

Ever sincerely yours,
W. C. Bentinck.

After having received several letters from Mr. Parish, the chaplain of Kurnaul, Mr. Burgh, Col. Webber, and Capt. Matthews of Kurnaul, and after Sooret Singh, an officer of Runjeet Singh, had arrived with six soldiers to escort me to Cashmeer, and the frontier of Tibet, I set out for my journey on the 14th of September, 1832. Sir Jeremiah and Lady Bryant accompanied me to some distance, and then took leave. We travelled to Seraj Kotah, 14 coss, or about 21 English miles from Sabathoo. The country round Sabathoo, and all the way to Seraj Kotah, is most romantic; it may be styled the Switzerland of Hindoostan. The village of Seraj Kotah is inhabited by people of the cast called Chatere; they had just celebrated a feast by dancing, near an idolatrous temple.

September 15.—Fifteen coss, or twenty-two and a half English miles to Belaspoor. This place is governed by a young man who has the title of Rajah. He was kind to me, but he is a great tyrant; and they say that his great delight is to trample an ass to death under the feet of an elephant. He desired me to give him some brandy, instead of which I gave him soda water. He was very much astonished at the noise on drawing the cork, and seemed to think it was some spirit: but he did not appear to like it much.

September 16.—We travelled nine coss, or fifteen miles to Dohor. As they are afraid of being invaded by Runjeet Singh, the Rajah of Sikhet, who resides 11 miles from Dehu, who had ordered that nobody should be suffered to pass without his previous knowledge, we were detained till the 18th, when we went on 11 miles to Soojpoor. Bukerreim Sein, the Rajah, an old man, was sitting outside of the town, surrounded by many Hindoos, smoking an Indian hookah: he was so polite as to salute me, and ask me to sit down by him, which I did for half an hour; but we did not talk much, for he was a stupid old man.

September 19.—The Rajah lent us two horses, on which we rode seven coss to Manolee. The Rajah of this place being in rebellion against Runjeet Singh, to whom he is tributary, did not receive us very kindly; however, he sent us a tent to sleep in. At this place a lad, fifteen years of age, dressed in English clothes, came to me begging. He said he was the son of an English soldier named O'Brien, and of a Mussulman woman, but that they were both dead, and he was left destitute. I asked him of what religion he was. He replied that he had not been instructed in any religion. Poor boy! I wrote, recommending him to the English at Simlah and Sabathoo.

On the 21st, we rode 21 miles to Hatle, and on the next day 14 miles to a Mahalmour, a village inhabited by Brahmins.

September 23, 12 coss to Futtehpore.—On the road we saw a beautiful building called Naun, inhabited by a Dervish.

September 29.—10 coss to Buttaankôt, a place formerly colonized by Affghauns, whence the name from the Hindoostanee word Puthen, by which the Affghauns are distinguished in India.

September 30.—7 coss to Cotowa.

October 1.—I arrived at Khanpoor. Here I saw a Brahmin reading a book, and asked him what it was. He replied, "A portion of the Shaster." I looked into it; it was the printed gospel of St. Luke, in Nagree. In this way one can see the use of Bible and missionary societies more than by individual conversions; for in the latter it is often merely external show; while in the former instance one sees the manifest effect upon the human mind. For what worldly advantage could the Brahmin of Khanpoor have expected from reading the Word of God with his disciples, in a place where the British nation does not govern? In the "Lettres Edifiantes," many striking instances are related of Chinese idolaters converted to Christianity by the loan of books, and thus, in fact, becoming Christians, as it were, unconsciously, without the assistance or benefit of oral instructers, or ceremonial admission into the Church, as Apollos, who knew only of the baptism of John.

October 2.—We marched on to Allee, where a Mussulman desired me to read some part of the Persian Gospel to him. I read Matthew v., vi., vii. The same day we reached Samba, a place 13 coss distant from Khanpoor, inhabited by Hindoos, and fugitives of Cashmeer.

October 3.—We arrived at Burmandel, where there is a beautiful temple, containing an idol of Sheef, or, as some Hindoos say, of Baba Adam. We alighted at the house of some Indian fakeers. One of these had formerly been a merchant. He said he had travelled to Calcutta, and that he knew Lord Lake. It is to be observed that the Hindoos call themselves, Bootpurustian, (idolaters.)

Bazeeguran.

There are a kind of gipsies on the road to Jummoo. Nobody knows from whence they came. They are players, and never live in villages. They marry among themselves and profess the Mahommedan religion. In the evening of the 3d, we arrived at Santi, distant 8 miles from Burmandel.

October 4.—6 coss to Jummoo, a considerable town belonging to the Sirdur Goolab Singh Rajah, whose Vizeer, by the order of Runjeet Singh, sent me a zeafut (complimentary present) of 100 rupees. This day I remained at Jummoo, and the son of the Rajah (for his father was at Umritsur) called upon me. He brought a large pot of boiled pork as a present for me, but it was not very nice looking, and I did not partake of it. An English deserter, named Potter, is in the service of Goolab Singh: he was engaged in teaching the young Rajah the English language.

October 6.—10 coss to Akhnor.

October 7.—14 coss to Barek, a spot enclosed by the mountains called Sankar.

October 8.—9 coss to Brohe, which is inhabited by Rajpoot Mussulmans, or converted Hindoos, who retain the name of Rajpoot to show their descent. On the road to Brohe, we passed some fakeers sitting naked on the road. Their whole bodies and faces were colored blue. My palankeen bearers saluted them in the Indian fashion, by exclaiming, "Maharajah jee! Seeta Ram." "Hail, my Lord!" for the name of Seeta, the wife of Ram. When will the time come that the Hindoos shall salute the Lord Jesus Christ with the exclamation, "Maharajah jee!" Hail, my Lord!

Arrival at Rajour.

October 10.—I arrived at Rajour, or Rajahwar, governed by Raheem Oollah, a Mussulman, in whose family the title of Rajah is hereditary. However, he is completely under Runjeet Singh. Raheem Oollah is the most intelligent and learned Rajah I have hitherto met with. He likes Europeans, and spoke of Monsieur Jacquemont, the French naturalist, and of Mr. Moorecroft, with great regard. He hinted that the whole country, throughout the Himalaya mountains, sighed for English government. From Raheem Oollah, I learned that Cashmeer has been three times destroyed, twice by earthquakes, and once by inundation. Cashmeer was formerly called Seree Nagar, and Nayar Nagar. There is a book called Rajah Tarang, written in the Cashmeer language, which gives the history of Cashmeer from its foundation to the government by Rajahs.

Lein al Aubideen was the first Mussulman King of Cashmeer. He had 30,000 soldiers. Moulavie Khan Addeen has written the history of Cashmeer from the time of Ahmud Shah to its conquest by Runjeet Singh. On my way to Rajour, I met thousands of Cashmeerian emigrants, poor women carrying their children on their heads. On my asking them why they had left Cashmeer, they answered, "On account of tyranny." The cry of Hindoos and Mussulmans is one in this respect. Moonshee Djiaram, a Brahmin of most intelligent mind, gave me a sorrowful description of the oppressions, not of Sheer Singh himself, but of his Dewan, or prime minister, named Vesaka Singh; even Brahmins, he said, were sometimes put to death, and many of them beaten and plundered, or left to pine in prison.

With Moonshee Djiaram I had the following dialogue:

Moonshee D. "You ought to try to read our Veds, (sacred books.) Adam you call the first man, was only of yesterday! The world was created and peopled millions and millions of years before Adam!! You reproach us with worshipping stone; but there is no truth in the assertion that we believe it to be God. We worship a stone as we worship a plant, for this, that the power of God is seen in both. We worship the cow; for God has displayed his power in her; she provides men with milk. We worship good men; for God displays his power in them, by making them good."

I am daily more convinced how correctly the great Maimonides defined idolatry, in his book entitled, "Môre Naboo Chim." That idolatry does not consist in believing the very creature to be God; but in worshipping the invisible Creator through a visible image. For I do not believe that there ever has been a nation that worshipped the very image as their Creator. The idolatry of the Hindoos is nothing more nor less than the high-sounded Pantheism taught by some philosophers in Germany, and by Suffees in Persia, or, in a word, it is Spinozaism.

The Rajah of Rajour, Moonshee Djiaram, and a Mohammedan Moollah, desired me to procure them Persian New Testaments; (for at Rajour they speak Persian;) I therefore petitioned the Calcutta Bible Society to send a dozen of Persian Testaments to the Rajah of Rajour.

On the 11th of October we left Rajour, and travelled 8 coss to Tana. On the road there are several cottages with adjoining rose gardens, inhabited by Mussulman fakeers. I stopped a moment at the cottage of one of these hermits, who had a boy as his disciple, (moored,) which reminded me of Elijah and his disciple Elisha. God forbid that I should compare these vagabonds, living in the mountains of Cashmeer, with those inspired men, more than as relating to the outward form; but Elisha, living upon Mount Carmel, was present to my mind. We travelled on from Tana, and by evening had ascended and descended a mountain called Peer Punjaal, and reached a place distant 5 coss from Tana, called Peiram-Kala, where we rested for the night.

October 12th.—4 coss to Poshyanah. The chief of the village made objections to my proceeding on to Cashmeer; but he desisted when I threatened to have him punished by Runjeet Singh.

October 13th.—We passed the dangerous mountain of Peer Punjaal; for frequently it happens that a storm of snow covers the traveller in a moment, and many persons have thus perished. We arrived safely at Hurpoor, distant 14 coss from Poshyanah. Sheer Singh (the adopted son of Runjeet Singh, and the Prince Governor of Cashmeer) sent an officer with several soldiers to bring me safely to the valley. The officer made me a present of several bags of sugar.

October 14.—Travelling on 3 miles from Hurpoor, we suddenly found ourselves in a beautiful valley, the commencement of the territory of Cashmeer: a mile and a half further on we came to the small town of Shobegan, where I remained the day. Here another man from the Prince Governor came to welcome me in the name of his Royal Highness.

October 15.—We travelled to Dobo Gah, which is 4 coss from Shobegan; to this place Sheer Singh sent another of his officers, with 15 soldiers, to welcome me; for the Acbar, or native newspaper, had given notice of my coming, a month before.

Arrival in the City of Cashmeer.

October 16.—We left Dobo Gah in the morning, and after a day's journey of 12 coss, or 18 English miles, arrived at the city of Cashmeer. How sadly one is disappointed on approaching this celebrated city; to which, according to a commonly received saying, Solomon did fly, carried in the air by one of the Genii!!! Instead of the splendid palaces described so enchantingly by the poets, one sees only ruined and miserable cottages! instead of the far-famed beauties of Cashmeer, one meets with the most ugly, half-starved, blind, and dirty-looking females; and the road is covered with females, who assure strangers that the fame of their liberality and munificence has reached Cashmeer many months ago.

The River Jelim runs through the city, dividing it into two principal parts, which are connected together by seven bridges, or as they are called in the Cashmeer language, Gadal. The people go from one street to another in little boats, which are very numerous; for victuals, and all necessary things are brought by boats: but these cannot be compared to the beautiful gondolas of Venice. The curious inquirer will in vain seek here for traces of what the great Gotfried Von Herder supposes was the garden of Eden; and what is more surprising, in vain will the traveller look here for large shawl shops, or shawl manufactories; in vain for splendid mosques and minarets: all is in ruins. Bokhara is not so large as Cashmeer; but one is not disappointed with the first appearance of Bokhara.

As only a few Europeans have seen this town, I have taken more pains than I usually do to describe it; and as it may interest some, I mention the principal streets and bridges. Sheer Kere is the street in which the Prince Governor resides; but it is not distinguished by beauty or cleanliness from the rest, for it is not the custom with oriental princes to improve the streets in which they reside.

Kullah Akber.—Here the kings of the dynasty of Jogathal, the descendants of Timour Lung, had their palace, which is now totally in ruins.

I counted fifty-two large streets, which it would be too tedious to enumerate; therefore I will confine myself to the mention of seven large bridges, which connect together the eastern and western parts of the city.

Imra	Gadal, i. e. bridge.
Habba	do.
Futteh	do.
Sena	do.
Ali	do.
Seif	do.

The whole city may contain 250,000 inhabitants; but if the emigration continues for one year at the same rate as at present, there will not remain 50,000 inhabitants in Cashmeer. It is enormous! Fifty thousand have emigrated in less than three months.

On my entering Cashmeer, the soldiers, who are dressed in European costume, and disciplined, presented arms, and fifty guns were fired as a salute, by order of the Prince. A well furnished house was assigned to me, and a guard placed at my door. Soon after my arrival Sheer Singh, according to instructions from Runjeet Singh, sent me 700 rupees, 30 pots of sweetmeats, and 6 bottles of sweet brandy.

The first moment of my arrival I asked the names of the learned Moollahs; and the following list was given me.

Moollah Rafeek.
Ahmud Shah.
Moulavie Kheir-Addeen, the Author of the History of Cashmeer.
Gholam Shah.
Noor Baba Sahet.
Mirza Ahmud, another writer of the History of Cashmeer.
Moollah Jemaal-Addeen.
Moollah Emir-Addeen.
Moollah Abdool Kooddoos.
Moollah Mohummud Shah.

(*To be continued.*)

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